

gay community news

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APRIL 29, 1978

THE GAY WEEKLY 35¢

BOSTON PUBLIC LIBRARY UPDATE

N.Y. City Rights Bill Fate of the St. Paul Ordinance

Word is Out

*The Mariposa Film
Group*

Inside

**Two
White
Lesbians
Look at Racism**





gay community news

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April 29, 1978

Measure Introduced to City Council

March and Rally Held in New York for Bill

By Harold Pickett

NEW YORK, NY — The gay rights bill, which was narrowly defeated in the City Council here four years ago, has been introduced by a number of supporters. City Council President Carol Bellamy formally introduced Intro 384 on Tuesday, April 18. There were 15 co-sponsors.

The measure would amend the city rights law to add "sexual orientation" to the list of items that cannot be cited as a legal basis for refusing housing, employment or public accommodation.

Measure Now in Committee

The proposed measure is now before the General Welfare Committee of the Council. Council member Aileen Ryan of the Bronx is the chairperson of that committee; she was one of those who led the fight against the rights amendment four years ago.

Observers told GCN that there were only 3 sure votes on the committee of nine. Five votes would be needed to



NY City Council President Carol Bellamy

have the measure reported out favorably to the full City Council. That process could take anywhere from 30 to 60 days.

March for Bill

On Sunday, April 16, approximately 2,000 supporters of lesbian and gay rights marched and rallied demanding immediate passage of the rights bill. The march, sponsored by the Coalition for Lesbian and Gay Rights (CLGR), assembled at Columbus Circle at 59 St. and proceeded up Broadway to Roosevelt Park at 81 St. Along the route, on-lookers waved to the demonstrators signaling support from the sidewalks and apartment windows.

Rally and Speakers

The rally featured Betty Santoro, a member of Lesbian Feminist Liberation and a CLGR spokesperson, as the keynote speaker. Santoro, always an articulate and passionate speaker, committed the *faux pas* of the day when referring to President Carter and his "human rights" foreign policy. Speaking against Carter's hypocrisy, Santoro exclaimed "the man at the top and his human *broads!*" Instant laughter broke from the crowd, not at

Santoro, but in recognition of the inescapable humor of the situation and in identification with Santoro's embarrassment. Santoro immediately slapped her head, turned her back and rested her head on her arm against the back rail of the speakers' platform. Only a second passed, though, before she returned to clarify: "and his human *rights* abroad," resuming the speech in her usual professional manner. Santoro went on to urge organized pressuring of Council members and public protests for passage of the gay rights bill.

Ruth Messenger, a City Council co-sponsor of the bill, called it "an important and fundamental civil rights issue." New York, she said, has a liberal reputation which hasn't been upheld. Passage of a lesbian and gay rights bill would "get New York back where it belongs."

Thorstad Speaks

David Thorstad, a spokesperson for

Continued on Page 6

Catholic Bishop Speaks for Rights

Initiative To Decide St. Paul Ordinance

ST. PAUL, MN. — On Tuesday, April 25, the voters of this city will go to the polls to decide the fate of a gay rights ordinance in an initiative. The gay rights measure has been in effect for three and a half years in this city, and has the support of the mayor and most other elected city officials.

In the past month Archbishop John R. Roach all but endorsed the measure. In a position statement issued in response to public questions, the Catholic bishop declared that while the Catholic community recognizes that the civil rights of gays must be protected, "it cannot sanction the gay lifestyle as a morally acceptable alternative to heterosexual marriage."

The bishop denied, however, that he

was speaking to the question of the initiative, saying that his statement "is not addressed to any current issue, nor does it include recommendations for specific action." Roach added that "questions concerning homosexuality and the rights of individual homosexuals currently are being addressed in a variety of ways, by individuals, organizations and lawmakers."

"Responses to these questions," Roach said, "often focus on a single concern and do not consider the complexity of the homosexuality issue, which involves moral concerns, human and civil rights, societal values, and so on."

The archbishop, who had a pie thrown in his face by gay activists last

year, added that "Like all persons, they [homosexuals] have a right to human respect, stable friendships, economic security and social equality. Social isolation, ridicule and economic deprivation . . . is not compatible with basic social justice."

"Consequently, both religious and civic leaders must seek ways to assure homosexuals every human and civil right which is their due as persons, without, however, neglecting the rights of the larger community," he said.

Supporters of the initiative, who favor retention of the gay rights ordinance, were heartened by the bishop's cautious statement. The St. Paul Citizens for Human Rights continues its fund drive for its campaign for reten-

tion of the ordinance.

Meanwhile, the City Council is considering whether the group can be exempted from disclosing names of financial contributors. Citizens for Human Rights has requested the exemption from the city's new political disclosure ordinance on the grounds that its members would suffer serious reprisals if their names were made public.

The disclosure ordinance requires that political committees involved in city elections and initiatives must report names of those who donated \$5 or more. However, the law provides that organizations may be exempt if disclosure "would result in economic reprisal or threat of physical coercion."

No Recent Arrests Reported at Boston Public Library

By David Brill

BOSTON — No arrests at the Boston Public Library have been made in the last two weeks, according to Capt. James McDonald, commander of District Four of the Boston Police. McDonald told GCN, "I hope that's the last we hear of them." More than 100 men were arrested at the library last month as the result of alleged complaints by library patrons and management about "eruiting" on the premises.

Of those arrested, more than 35 pleaded guilty during their arraignments, ostensibly under pressure from the arresting officers. However, of those that have gone to trial, about half have been found not guilty in Boston Municipal Court. GCN has learned that several acquitted men are planning to file civil suits for false arrest against the police officers.

Pamela Hattem from the Massachusetts Defenders Committee — which represents indigent defendants — told GCN she believes the court has been fairly reasonable in handling the library cases. "In the context of that court [Boston Municipal Court], it's generally been going fairly well." No defendant has been found guilty outright, Hattem added. About 25 men were represented by Mass. Defenders.

One of the most unusual trials took place two weeks ago before Chief Justice Jacob Lewiton. The arresting officer, Angelo Terrizzi, approached a young man in the courtroom to talk to him about the upcoming trial. The man Terrizzi spoke to, however, was not a defendant, but a law student assisting a defense attorney. It was clear that Terrizzi had no idea whom he was to testify against.

The officer could not have confused the law student with the actual defendant, it was brought out, because the law student was a fair-faced, blue-eyed, blonde. The actual defendant was black. The verdict was quick: not guilty.

The Boston Police Patrolmen's Association also issued a statement last week concerning the library arrests. In the latest issue of *Pax Centurion*, the monthly association newspaper, BPPA chairperson Chester J. Broderick accused the gay community of "misunderstanding the role of police officers in suppressing their flighty escapades." Broderick assailed Rep. Barney Frank: "What Frank and the gay community overlook is that people of all ages go to the library to enrich their minds, not to be subjected to viewing what some consider unnatural

acts. We cannot subject our children to such risks."

"Further," Broderick continued, "no one can make me believe that any police officer would use entrapment tactics." The police newspaper also carried a cartoon entitled "Out of the Closet and Into the Men's Room" by Garry Flannagan on Page One.

Meanwhile, the gay community has not completely forgotten about the library. Boston's Gay Speakers Bureau wrote to John Doherty, assistant director of the library, on April 17 to request the use of the library's Lecture Hall for the showing of the educational gay film, "Straight Talk About Lesbians." GSB co-ordinator David Peterson asked Doherty if the gay group could use the library facility on May 3 or 10.

News Notes

GRANT TO GCN

BOSTON — The Cambridge-based Haymarket Peoples Fund has awarded a \$1,000 grant to Gay Community News. The money comes at a time when the paper is having continuing financial problems. GCN Business Manager Roberta Stone, who called this period a “crucial” one for the newspaper, said that the grant “in conjunction with Solvency ’78 — our ongoing donation drive — will help keep us afloat.”

The Haymarket Peoples Fund, which began in 1974, distributes some \$40,000 every four months to organizations throughout New England. Priority for funding is given to groups and projects “doing local organizing work or efforts that support local organizing . . . consideration is also given to organizations doing educational and informational work on international issues.”

The GCN grant proposal to Haymarket was prepared by GCN contributor Eric Rogers. The staff thanks Eric for the many weeks of work he put into creating the proposal which has brought this much-needed response.

If you would like to contribute to GCN, send whatever you can afford to GCN, 22 Bromfield St., Boston, MA 02108.

ATTACK ON ESPLANADE

BOSTON — Two men on bicycles using the jagged edge of a broken bottle slashed the neck of a 25-year-old Boston man on the Charles River Esplanade last Thursday evening, April 13. The incident took place at about 9:45 p.m. near the intersection of Dartmouth Street and Storrow Drive. The victim suffered massive blood loss but was listed in good condition at Mass. General Hospital.

MDC police have composite sketches of the two suspects based on information provided by the victim and one witness. There have been no arrests.

BUSH BUSTING

CAMBRIDGE — A 30-year-old Boston resident and a 39-year-old Cambridge person were arrested on April 16 by Metropolitan District Commission police at the Cambridge “Bird Sanctuary” opposite Brown and Nichols School here. Both men were charged with “unnatural acts.”

MDC Officers Lovering and Wall of the Upper Basin District made the arrests.

GAY RIGHT ADVOCATES

SAN FRANCISCO, CA — The Playboy Foundation has recently announced that a grant will be going to Gay Rights Advocates, a San Francisco-based public interest law firm that serves the lesbian and gay communities.

According to the Advocates, the grant will permit GRA to continue several important litigation and educational projects. A major effort will be the creation of a national resource center for briefs, pleadings, and other legal documents relevant to homosexuality and the law.

Gay Rights Advocates, a nonprofit California corporation, is the first public interest law firm in the West working exclusively in the gay community. Offices are located at 540 Castro St., San Francisco, CA 94114, 415-863-3622.

STEPS TAKEN IN DETROIT

DETROIT — On April 2, the Michigan Organization for Human Rights (MOHR) made a formal written and oral presentation to the Detroit City Human Rights Commission. The presentation by the organization, a state-wide coalition of gay rights advocacy groups, was made at the invitation of the Commission.

The report documented sexual orientation discrimination in Detroit and provided demographic data about the gay community and its role in the city’s cultural and economic life. The report recommended to the Commission that in partial fulfillment of its mandate under the City Charter, it might appoint a “Committee on Sexuality Discrimination” within the Commission.

The Human Rights Commission will act on the MOHR report and recommendation at its May meeting. At that time representatives of the organization will be invited to attend and speak.

BONIN UPDATE

BOSTON — The Mass. Committee on Judicial Responsibility has completed its report on alleged misconduct by Superior Court Chief Justice Robert Bonin. It is scheduled to act on the report sometime this week. Bonin was suspended from performing his judicial duties by the state’s Supreme Judicial Court on April 11 after he had attended a \$5 per person fundraising lecture by Gore Vidal for the benefit of the Boston/Boise Committee, a gay rights organization.

Angela Bonin lashed out at her husband’s critics last week, charging that ex-Chief Justice Walter McLaughlin had a grudge against Bonin because McLaughlin was unable to pick his successor. She compared the press handling of the Bonin case to the witchhunts of 17th Century Salem and the Nazi persecutions of World War II.

The press reports about Bonin have been unusually mishandled — something that Boston/Boise Committee has complained about from the first word of indictments in the so-called “Revere case”. Both the *New York Times* and Associated Press reports of the Vidal lecture stated that the money raised was to be used for the benefit of the defendants in “child prostitution” and “pornography” cases. In fact, none of the 24 cases involved any charges of either prostitution or pornography.

NOBLE FAILS TO GAIN ENDORSEMENT

BROOKLINE, MA — The Citizens for Participation in Political Action (CPPAX) has failed to endorse any candidate for governor or US Senator in this year’s election.

The liberal group was expected to give its endorsement to State Rep. Elaine Noble in her bid to gain the Democratic nomination to run against incumbent Senator Edward Brooke. The decision of the group not to endorse Noble is seen by political observers as a setback in her campaign.

CPPAX did give its endorsement to Boston City Council President Larry DiCara in his effort to become State Treasurer, and to Peter Meade who is running for the position of State Auditor.

CHANGES IN DC

WASHINGTON, DC — A new crime code which includes legalizing homosexual acts between consenting adults has been approved by the District of Columbia Law Review Commission. The changes in the code have been forwarded to Congress for action. Passage of the bill, without modifications, could come by September. Congressional staffers reportedly have warned that the code could run into some legislative trouble.

The proposed code goes before the Senate and House District Committees, where hearings are expected to begin this month. The code can be revised by Congress at any point along the legislative process.

The code would repeal the existing sodomy law and set the age of consent at 16, except where one partner is between 11 and 15 years of age and the other partner is no more than five years older.

BOSTON HOTLINE NEEDS FUNDS

BOSTON — For three years, the Boston Gay Hotline has been serving the gay community of both Boston and greater New England, providing referrals, crises intervention and short-term phone counseling.

The Hotline needs your help. Funds are low and more money is desperately needed. Any sum you can give, no matter how small, will be greatly appreciated.

Checks should be made out to Boston Hotline Services and sent to Boston Hotline Services, Box 2009, Boston, MA 02106. The Hotline is open Monday thru Friday, 6 pm to midnight.

NEPON LOSES

CHICAGO, ILL — Gary Nepon, an openly gay candidate for the House of Representatives in Illinois, has lost his bid for election to the seat in the 13th District.

Nepon, who ran as an Independent Democrat, was fourth in a four person race. He received some 5,000 votes. Although the loss was a substantial one, many local Chicago activists were reportedly pleased that his candidacy rallied gays to a political cause in Chicago.

WOMEN’S MUSIC FESTIVAL

PORTLAND, ME — The New England Women’s Music Festival will be held on Friday and Saturday, May 5 and 6 on the campus of the University of Maine at Portland. Presented by the University Women’s Forum and Elysian Fields Production, the full weekend will cost \$7.50.

On Friday, May 5, there will be a dance with Lillith from 9 p.m. to 1 a.m. The dance will be held at the gymnasium on the campus. Tickets for the dance are \$3.

On Saturday, May 6 in the Luther Bonney Auditorium on campus, there will be a concert — tickets \$4. The concert, which begins at 7:30 p.m., will feature Kay Gardner, Mischief Mime and the New Sisterhood Harmony Band.

For childcare and lodging call (207) 780-4086 (days) and (207) 892-2066 (evenings).

SAN JOSE NIXES PRIDE

SAN JOSE, CA — The City Council here has withdrawn a controversial resolution that proclaimed the week of June 18 as Gay Pride Week. The resolution had passed by a 4 to 2 vote on March 14, but this week, Mayor Janet Gray Hayes and Councilmember Al Garza switched their votes and the resolution was withdrawn.

San Jose Mayor Hayes said that she changed her mind because the resolution “caused more division in the community than I had originally anticipated.”

“We simply must get on with the business of running the city and the continued controversy over the resolution had prevented us from addressing the many crucial issues which face us,” the Mayor said.

NON-SEXIST FILMS

JAMAICA PLAIN, MA — The Elizabeth Stone House, a feminist mental health project, is sponsoring a benefit showing of non-sexist children’s films including *Madelaine*, *JT*, *Rosie’s Walk* and a segment of *Free to Be You and Me*.

The films will be shown on Saturday, April 29 from 1-5 pm at the Old Cambridge Baptist Church in Harvard Square Cambridge and Sunday, April 30 from 11-4 pm at the Hollow Reed School in Jamaica Plain.

Tickets are \$1 and group discounts (5 for \$4) are available for the Saturday showing. For more information or tickets in advance, call or write The Elizabeth Stone House, 108 Brookside Ave., Jamaica Pl. 02130, 522-3417.

R.I. GAY SYMPOSIUM

PROVIDENCE — The Rhode Island College’s Third Annual Gay Symposium will be held the week of April 24 on the campus of the college in Providence.

On Monday, April 24, Arnie Kantrowitz, the author of *Under the Rainbow: Growing Up Gay* and Isabel Miller, the author of *Patience and Sarah* will speak on “Gays and Literature” at the Clark Science Building, Room 125. The forum gets underway at 8 p.m.

On Tuesday, April 25, Vito Russo will present a forum on “Gays in Film.” That will also be in Room 125 of the Clark Science Building at 8 p.m.

Other forums include Brian McNaught on the “Church and the Homosexual” and Jean O’Leary on “Politics and Gay Oppression.”

Tickets for the Gay Symposium week at Rhode Island College at \$5 for students and \$6 for non-students. For further information contact the Student Information Booth at (401) 456-8000.

WICHITA PRAY-IN

WICHITA, KA — Dignity, the national organization of gay and “concerned” Roman Catholics, has announced a “pray-in” for the weekend of May 7. The activity will come just prior to the city election in Wichita that will determine the fate of the gay rights ordinance here.

Members of Dignity will sponsor a “Human Rights Mass” and will pray and speak with the parishioners outside Wichita’s Catholic Churches. The members of the group plan to assemble outside the churches during all masses the weekend of May 7. They will pass out literature and discuss with churchgoers the importance of “supporting human and civil rights.” For further information contact Dignity in San Diego, CA at 714-295-4424.

Gay Caucus Pushed for Change

Sociologists Defend Gays Against 'Onslaught'

WASHINGTON, DC — The American Sociological Association, an 8,000 member organization in the United States and Canada, has announced a policy commitment to "erasing anti-homosexual sentiments."

Dr. Russell Dynes, Executive Officer of the Association, announced the result of a ballot of the members of the Association's Executive Council which put the organization on record "condemning all attempts to prevent" gays from gaining equal rights. The Council declared that the sociology of homosexuality is a "legitimate and impor-

tant field of study" which should now receive "special encouragement because of the social stigma placed upon homosexuality."

The action by the sociologists' organization followed a number of recently passed resolutions which denounced campaigns against gay right ordinances. The Executive Council took issue with the use of sociological concepts and research used in those campaigns — concepts and research which it found were "distorted" and part of an "ugly onslaught" against gay rights.

Laud Humphreys, a leader of the Sociologists' Gay Caucus, said that groups like Save Our Children (the Anita Bryant campaign organization in Dade County, Florida) "have abused sociological findings."

"Conclusions drawn by people misusing such findings are being used to harm individual members of sexual minorities, and the sociological profession cannot tolerate such distortions," Humphreys said.

The Sociologists' Gay Caucus, which initiated the move to change the national organization's policy, has

compiled data showing that research on homosexuality has been inhibited by sociology departments and institutions funding research. The group said it has "clear evidence" that some universities discourage dissertations on the subject of sexuality and sexual minorities."

The Caucus charged that both faculty members and students at many universities are advised to "stay away" from research into sexual minorities and sexuality because such is likely to harm their careers.

Eastern Regional Lesbian Conference Attracts Nearly 1,000

NEW YORK, NY — Nearly one thousand lesbians of widely diverse age, class, political and ethnic backgrounds attended the Eastern Regional Lesbian Conference held the weekend of April 1 at Hunter College.

Keynote speakers at the conference characterized the diversity as "potentially our greatest strength rather than a threat to our unity."

Conference organizers and participants expressed hope that the meeting would be the beginning of a lasting support and communications network linking the resources of the entire East Coast lesbian community.

The many workshops at the conference enabled the women to share skills, discuss political strategies, offer support to each other and plan for future projects. Topics included gay rights legislation; organizing; and "how to" sessions on publicity, news-

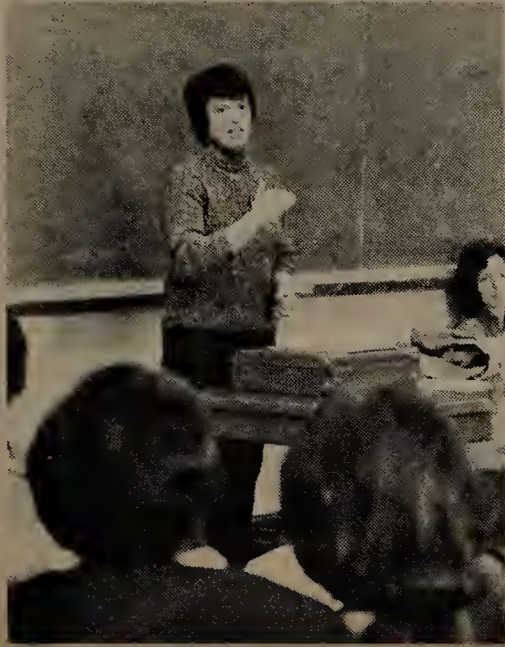


photo by Betty Lane

NGTF's Jean O'Leary at the NE Regional Lesbian Conference

letters, fundraising and the staging of women's events.

There were a number of workshops held on various aspects of gay business, on working in and with the communications media and on being lesbian artists. Other panels and workshops shared the special needs and concerns of the minorities within the lesbian community — lesbian mothers, older lesbians, Third World women, Jewish lesbians, the handicapped, teenagers, lesbians in religion and alcoholics.

Women at the Eastern Regional Conference also exchanged ideas at workshops on separatism, "the matriarchy," lesbian feminism, the lesbian left, employment discrimination and "the politics of lesbian art." The weekend at Hunter College enabled women to share experiences and offer support on issues such as "the stress and fear of coming out" and

"surviving in the suburbs."

Women have begun planning resource networks as the result of some of the workshops held during the weekend. One such project, for women starting and owning businesses (individually or collectively), was described as being "on its way to becoming a reality." A group of New York City women announced plans to organize a bartering network for the exchange of goods and services.

Plans were also discussed for the Second Annual Lesbian Mothers' Conference to be held in August in Kingston, Mass. Sponsored by the Lesbian Mothers Support Group at the Cambridge Women's Center, this year's conference will include not only mothers but other lesbian women in co-parenting situations. For more information on the conference call the Lesbian Mothers at the Cambridge Women's Center. 617-354-8807.

Committee Begins Preparation for Lesbian and Gay Pride Week

BOSTON — The steering committee of Lesbian and Gay Pride Week has been meeting since March 1 to assure adequate planning for the events of the week. The committee has already made major changes in the traditional activities, including the scheduling of the Carnival a week before the parade, the adoption of a new name, and the decision to exclude politicians and religious leaders from being speakers at the rally.

The Boston parade is scheduled for Saturday, June 17 and the Carnival, the major fund-raising event for the week's activities is scheduled one week earlier, on June 10. The committee had hoped to schedule the Carnival during

the same weekend as the parade but the Boston Red Sox games were already planned for that weekend and the committee would not be able to obtain a permit for use of the Fenway.

The change of name from "Gay Pride Week" to "Lesbian and Gay Pride Week" was one of the more controversial decisions the committee has made this year. Kathy Travers, a member of the steering committee told GCN, "I feel this is an important change because it recognizes the presence and participation of women in the activities of the week. We hope that this decision by the steering committee will be a sign to women that our input is important."

The parade sub-committee is looking into potential sites for the rally and a new parade route. Among the locations mentioned as possible rally sites are Boston Common at the State House or City Hall Plaza. The committee is checking out other possibilities also.

The committee has already received a \$500 donation from the Boston bar, Chaps. A surplus of \$1,335 was handed over by last year's committee. Despite these funds, the committee is seeking additional donations to help with the expenses of the parade, Carnival and workshops as well as the publicity.

The Lesbian and Gay Pride Steering Committee is made up of anyone interested in working with the events of Lesbian and Gay Pride Week. While the original meeting was attended by 40 people, recent meetings have had less than fifteen women and men in attendance. Anyone interested in joining the steering committee or working with any of the sub-committees (parade, Carnival, publicity, fund-raising, childcare and workshops) is invited to attend the next steering committee meeting on Tuesday, April 25 at 7 p.m. at the Arlington Street Church, 355 Boylston St.

First Statewide Conference in Penn. Attracts 200

By Tim Cwiek

DELAWARE WATER GAP, PA — Over 200 people attended the first statewide conference in Pennsylvania on April 7-9, including many people undoubtedly attracted by the scheduled appearance of Rep. Elaine Noble. However those traveling to Allentown Airport to pick her up Saturday night were greeted instead with a telegram reading: "Very sorry, but Elaine Noble won't be able to speak. She is tied up at a political caucus."

Nevertheless, the show went on — replete with other gay leaders from the area. The weekend was kicked off by PA Council for Sexual Minorities chair Tony Silvestre. "The movement has

done more in ten years than most have done in generations," he noted. "Yet we all must become more radical; otherwise our goals will never be reached." Silvestre stressed rights to governmental services, especially for alcoholic, physically impaired or aging gays. He ended by reading a telegram from Governor Shapp stating that "courage for this generation can be defined by your actions."

PA NOW President Dixie White pleaded for support of joint House-Senate Bill 638, which would extend the ERA ratification deadline seven more years. "We don't want to start March '79 with zero," she said. All conference participants were invited to a July 9 mass procession in Washing-

ton, DC marking the first anniversary of ERA Crusader Alice Paul's death.

The main speaker, NGTF co-executive Bruck Voeller, defended attacks that his organization is "too mainstream." "Gays are the most diverse array of people you could possibly have; we are 10% of everything. Let's utilize conservatives who might be able to persuade through the privacy argument, if not civil liberties."

He cited the imminent repeal of some gay rights ordinances across the country as proof that "we must lay the groundwork of public education, before we try to pass things for the sake of having a law on the books."

Referring to Rep. Noble's reaction to the sex-ring scandal of Revere,

Voeller said: "Rather than jumping on the bandwagon and shouting 'How horrible!' I prefer to find some difficult balance between the risk of exploitation and the rights of youth. I have a 12-year-old son who is quite mature and sophisticated. I don't like anyone interfering with who he relates to sexually."

Several resolutions were passed during the wrap-up session Sunday afternoon. Springing forth from the various workshops held during the weekend, they called for support of the ERA extension deadline, a statewide switchboard system, increased participation of minorities within the movement, and repetition of the conference on an annual basis.

community voices

a cruel distortion

Dear GCN,
May I commend you for noticing the *National Review* symposium on gay rights, as for so many other articles in your important and well written newspaper. You know my civil libertarian positions — as, no doubt, those of my views that are more traditionally conservative — and I hope that you will permit a long-time contributor to the magazine (*NR*) to voice a few objections to Mr. Robert Etherington's article "An Analysis: 'National Review' on Gay Rights" in the 1 April 1978 issue.

I think Mr. Etherington misunderstands *National Review*. When no other conservative publication of significance would have dreamt of touching the gay rights matter, *NR* quickly accepted my article on the subject, the first, I believe, by a conservative in recent memory. My colleague and friend Dr. Ernest van den Haag expressed his views at that time, in opposition to my own. But the exchange was friendly, and the magazine warmly received both articles and did not omit one word from mine. Likewise, at a time when much of the Right has gone off on an atrocious campaign using homosexuals as whipping boys — for which you might want to see my piece in the November *Libertarian Review*, wherein I explain what has happened to one once-hopeful conservative journal, *The Alternative*, now called *The American Spectator* — *National Review* accepted Professor Jere Real's pro-gay rights piece, prominently featured it, and asked senior editor M. J. Sobran, Jr., to express his views on the subject in an adjoining article. Mr. Sobran, who is a friend of mine and a man of great decency, does not fill "van den Haag's jackboots," as Mr. Etherington puts it. Mr. Sobran is not a fascist, which the term "jackboots" suggests. He differs with Mr. Real, and with me, on this matter, but he differs as a gentleman, and a man of great compassion and understanding, and closer reading of his piece in *National Review* does not support the conclusions Mr. Etherington reaches.

NR frequently offends its readers (and advertisers) and does not worry about that very much; currently William F. Buckley's support of the Panama Canal Treaties has enraged many *NR* subscribers (now some of them ex-subscribers). I assure you as one who has written for the magazine for a decade, including a stint as an editorial writer, that *NR*'s positions are taken on principle and not in consideration of advertisers' beliefs. Mr. Etherington is unfair when he presumes, incorrectly, that Mr. Sobran has been "trotted out" to appease the advertisers, or anyone else, and he is unfair when he misreads the nature of Mr. Sobran's objections to what *GCN* and I favor.

Granted, I know Joe Sobran personally. But irrespective of that, a reading of his article by someone unacquainted with him would not lead one to conclude that the man is one of those hate-filled authoritarians of the Phyllis Schlafly or Anita Bryant or David Locke or Patrick Buchanan sort. May I respectfully ask that *GCN* make an effort to learn a bit more about the varieties of conservatism before branding everyone who is a conservative as equally hostile to civil rights for homosexuals. Please understand that Jere Real and I and many other conservatives are trying to influence our fellows on the Right in a more libertarian direction, that Joe Sobran is not an enemy of civility and kindness, and that he has much more in common with us than he does with the hate-mongers on the far Right. I disagree with Joe Sobran on this and many other issues, but I respect him greatly and was distressed to see *GCN* so cruelly distort his views.

Sincerely,
David Brudnoy
Boston

unity of divergence

To the Editor:

It is too bad that Pat Kuras felt it was necessary to validate her contribution to *GCN* as a writer with such a poor piece like "Why's A Nice Dyke Like Me Writing For A Paper Like This?"

At the recent Northeast Regional Conference for Lesbians in New York City, Betty Powell, a keynote speaker, expressed the feeling that all life experiences which we now enjoy as lesbians are valid and what is needed is for this wide variety of women to come together and close ranks. The time has passed for us to criticize each other's lifestyles or to engage in preaching what is most politically correct for all of us. As lesbians, we are by definition engaged in a daily political struggle that is in conflict with the larger heterosexual society.

What is unfortunate is that Pat Kuras is succumbing to a new and curious type of anti-radical backlash that defeats the new message for lesbians — that unity of our divergence is imperative.

Separatism is not only valid as a choice for women, it is also an important political philosophy in our community. It is a strength and energy gathering tactic for lesbians who wish to give their all to women only (and we cannot deny that women have been given so little for so long). I see it as a nurturance that cuts across race, class and age barriers and even those of sexual orientation (unlike many male "separatists" who choose to deal exclusively with gay men). Separatism for lesbians who choose it is necessary as long as sexism pervades the society. Until major changes come about (perhaps until matriarchy has reigned over patriarchy), it will be necessary for a segment of lesbians to divert their energy away from men — and even thereafter, there will always be women for whom separatism is the best choice, and rightly so.

Pat, we cannot afford to downgrade the lifestyles of other lesbians; we cannot afford to portray lesbians thinly as drunken and bothersome separatists who push their views on "work-within-the movement" dykes. Your views concerning your affiliation with *GCN* could have been expressed in a much less offensive manner toward the woman you described (real or imagined) and so toward all women. We all deserve your apology and need your commitment to help us close ranks in unity, not derision.

I am a regular subscriber to *GCN*. I have been reading the paper for three years and have always found its journalistic quality to be very high. If I decide to pick up my pen and write, it very well may be for *GCN* (even though I have close friends working for Sister Courage). I will, however, write with respect about lesbians as a group and as individuals and I will never exploit my experiences with anyone to further my own beliefs.

There is a place for criticism which we may have for each other and for the realization that we may not even like each other. But it can be accomplished in a way more familiar to women: noncompetitively, sensitively, and not aggressively, but instead assertively.

Cindy Rizzo
Boston, MA

GCN welcomes letters and comments from our readers. Letters for publication should be typed (double-spaced), or printed neatly, and signed. If requested, your name will be withheld.

protect our children

Dear GCN,

Thanks for David Thorstad's thoughts on liberation. Some additional thoughts: We should not merely disprove the myth that gays are out recruiting children. We should expose the real truth which is that it is the heterosexual programmers (teachers, priests, shrinks, parents) who have recruited all of us since the day we were born, with little care as to whether our sensitive minds were twisted by their manipulation. We were turned into robots, and never allowed to explore our gay feelings or other outlawed emotions. Luckily, many of us were able to break the bonds of the heterosexual recruitment program, and act out of choice rather than coercion.

Children must be allowed to explore their needs. If heterosexuality is so normal, why have millions of us rejected it? Why do the heterosexual tyrants spend so much energy locking us up, killing us, damning us to hell, etc. if loving one another were not such a common thing? They're afraid that too many people would choose to be gay if we had the option. They're right.

Looking back on my childhood, I am glad for the sexual experiences I had with older (post-puberty) men, and also with people my own age. Without exception, the older men were all compassionate and caring human beings who never forced me to do anything against my will, but always allowed me to choose my direction.

My only regret is that I did not have more of these beautiful experiences with people of all ages.

Gay children must be protected from the heterosexual recruitment program. Human beings of ALL ages must be allowed to evolve in their own ways. And people of ALL ages must be protected from exploitation, be it sexual or economic.

Sincerely,
satya
San Francisco, CA

hindering our own progress

To the Editor:

Even though I have been away from Boston for two months, news has reached me from several friends concerning the recent raids at the Boston Public Library. I was also told that many members of the gay community responded to the action by considerable protest. I seriously question the prudence of these people.

It is in fact true that incidents such as this one have received more coverage than is justifiable from the press. However, I cannot bring myself to excuse the actions of gay men who are outwardly promiscuous at places such as a public library. Their indiscretion is damaging to other gays who wish to lead normal and socially acceptable lives.

I am a 21 year old chemical engineering graduate student at MIT. As part of my program, I am employed by a major American corporation. The majority of executives in my company are White, Protestant and married. Even though I have an outstanding professional record, I am well aware of the barriers I will face in "big business," along with Jews, Blacks, women and other gays. It is my opinion that a protest against police raids, such as those I have cited, implicitly condones the actions of the gay people involved. It does not aid the achievement of gay rights.

Yes, we must protest. We must protest the actions of a minority. It has always been my view that it is not the straight people who substantially hinder our progress, it is a group within our own community.

Kevin Fallon
Waterville, NY

young an anarchist

The Editor, *Gay Community News*:

In his interview with Harold Pickett (*GCN* April 8), David Thorstad mentions me as being a member of the Libertarian Party, which he claims "is the next thing to Fascism that I can see."

I am not a member of the Libertarian (or any other) political party. I cheerfully admit to being an anarchist.

David Thorstad's ludicrous attempt to characterize anarchists and libertarians as fascist fellow-travellers will be recognized by many as another dreary example of the shopworn smears which organized Marxists have come to substitute for political analysis.

Sincerely,
Ian Young
Scarborough, Ont., Can.

strategy of fear

Dear GCN:

In response to the very thought-provoking article on *Body Politic*, *Snuff and Oppression* ("Speaking Out" March 25), we would like to offer the following:

We agree that it is foolish to ally ourselves with the right on the pornography issue for the reasons given, that it aids a political climate that contributes to such disturbing actions as the raid of *Body Politic*. To us, though, there is an even more overriding concern, one that was not clearly stated in the article, and one which has significant implications for finding the best strategy in dealing with a confusing and emotional issue. That is, allying ourselves with the right and seeking legal sanctions against pornography is simply another variation on the old theme of women linking themselves to a man in order to find protection from other men. We agree that lesbians and feminists will not find themselves on censorship boards, and even if they do, they are likely to be overruled by an uncontrollable reactionary faction. It is, in our view, a strategy of fear and powerlessness.

Having said this, we cannot agree with the conclusion of the article, which also strikes us as unworthy of the power we have to make change. Pornography is oppressive to women and must be challenged. Here in Philadelphia, a women's collective had some success eliminating an offensive store-front display (a giant King Kong hand holding a lightly-clad prostrate woman who seemed to be enjoying her predicament). This was done through visits and phone calls to the owner, with the clearly-stated intention to begin non-violent confrontation if necessary. In this case, it was not necessary, as the owner gave in.

We also question the tone of competitiveness between women's and gay issues. Keeping oppressed groups divided against each other is part of the sometimes deliberate/sometimes unconscious strategy of the status quo. We do not need to compete over what the ultimate pornography is, as if one set of legitimate needs (women's right to respectful portrayal) has to vie against another set of legitimate needs (free discussion and exploration of gay life-styles).

The point is that a campaign to challenge sexual violence against women must be 1) carefully selective, 2) in control of lesbians and feminists themselves, and 3) must not appeal to repressive power structures. Ending the exploitation of women and their bodies will be a long and frustrating struggle. We cannot take the seductive road of alliance with people who will later exploit us, nor can we, as the authors of the article seem to suggest, give up altogether.

Bruce MacDonald
Eleanora Faison
Philadelphia, PA

NEWS EDITOR

Gay Community News is looking for a News Editor. Must have nerves of steel, an iron constitution, and an affinity for poverty (\$70 per week). Call Jim or Richard at 426-4469.

GCN CONTRIBUTORS

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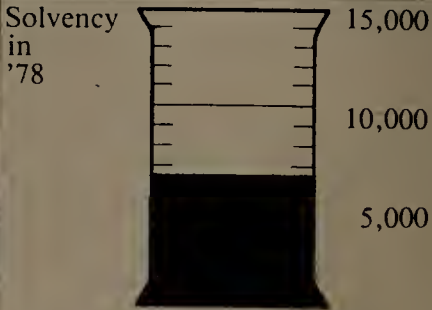
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The above thermometer will weekly show GCN's progress towards solvency in 1978. The main source of additional income will be generated by a series of benefits. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

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speaking out

The Price of Victory for a Lesbian Mother

By Jeanne Jullion

It is with great joy that I communicate to those people who have not already heard that the year long battle in Oakland, Cal. courts for custody of my two sons as an "admittedly" lesbian mother ended in a considerable victory. We managed to regain permanent custody of my youngest son eight long months after his removal from my home by the police, my husband and his lawyer. While custody of my eldest son was awarded to the father, with whom he has lived since our separation two years ago, I will have more extensive visitation.

As exhilarating as this result is I am extremely concerned that the word of our victory, combined with the victory of another lesbian mother in the Oakland courts in November, be interpreted as a change of mood even in this court toward lesbian mothers. Although these precedents are significant I feel it is important that the victory be placed in the context of how narrowly it was won and *at what price*.

We all feel like we have been at the nexus of opposing forces for months and months and months and we need to first of all enjoy the victory and the return to normalcy. But while I feel a great relief that I have at least one of my children with me I also feel a great deal of ANGER — anger at what I have been put through, anger at my youngest son's removal in the first place and what both my children have been put through — that something is "wrong" with their mother and attempting to place them where they will be properly conditioned in the values of white, middle class, violent, heterosexual America.

I am angry for the expressions of fear and vulnerability that I have seen in the eyes and words of the perhaps hundreds of gay people whom I have come in contact with through these months. Ever since the fact that I am lesbian came out in the first hearing one year ago, I feel I have been on trial and I am angry at the license that has been taken to minutely dissect my life, my activities and my relationships. I am angry at the toll it has taken on those close to me.

I am angry and frustrated at the restrictions placed on my freedom of speech and the court's relentless condemnation of my exercise of my First Amendment rights. Considerable battle had to be waged around that issue alone. Although there was absolutely no evidence that any harm had been caused my children, the issue of media exposure and organizing efforts around the case were repeatedly brought up during the final 5-day trial as "evidence" that I was more concerned about the "cause" of lesbian mothers than my children. The fact is the real harm incurred by my youngest son was not the result of my speaking out on behalf of his right to remain with his lesbian mother. The harm has been the trauma of his removal from my home in May by a uniformed police officer and the major disruption of his life that this 8 month separation has been for him.

At the trial we were prepared to call expert witnesses on the issue of homosexuality in general and specifically the current research on the effects on children of living with their lesbian mothers. This judge ruled, however, that he did not consider the sexual preference of the parents to be an issue. This is encouraging. I

("Speaking Out" is a column designed for the benefit of GCN readers. We encourage you to send your thoughts, ideas, feelings to Speaking Out, GCN, 22 Bromfield Street, Boston, Massachusetts 02108. The opinions expressed in the "Speaking Out" column do not necessarily reflect the views of the newspaper or those of individual members of the GCN staff.)

community voices

the road to liberty

Dear GCN:

Not to my surprise I have been reading recently that the nation may be returning to a more conservative attitude politically. When someone like Anita Bryant can successfully accomplish acts of oppression, with the aid of the voting booth, the Catholic Church, and other "Christian" churches and organizations, one can see the reality of a definite conservative backlash. While not being too surprised, we, as gay people, must not accept nor tolerate the continuation of a reign of terror existence for our people. Even now the call goes out from "Saint Anita" to "eliminate the homosexual" from our society and in the same breath states that she and her organized "christians" can make a lot of money doing it!

Our responsibility, to our gay brothers and sisters, is not to actively respond to people like Anita Bryant for a short time and then simply forget it. It is not to take our struggle for justice to the streets only two weeks before favorable legislation is voted on. Our responsibility is to meet oppression and oppressive action with non-violent aggressive resistance. We must take our struggle for protective legislation to the individual localities of our states and nation. At this time the chances for state or federal legislation are not very encouraging. While we should not cease in our efforts on the state and federal levels we must not concentrate all our efforts in their direction either. On the local level we can campaign year round and thereby draw greater attention to the injustices we face to more and more people.

Let no one doubt that our struggle shall be a long and frustrating ordeal. It will be made more so by inaction or inadequate commitment of our

efforts to eliminate the severe sociological suffering of our people.

The responsibility for suffering is not on those who perpetrate evil, but rather on those who allow it to continue.

Fred Tondalo, Jr.
DIGNITY/NEW HAVEN
S.C.O.H.R./Southern Conn. Organization
for Human Rights

thorstad clarifies

Dear GCN:

I would appreciate an opportunity to clarify two points I made in the GCN interview with Harold Pickett (GCN, April 8, 1978).

First, it was perhaps rash and misleading to compare the Libertarian Party with fascism. (We have candidates more deserving of this label on the American far right.) While the Libertarian Party may have some similarities with fascism (its staunch pro-capitalism, its appeal to a discontented middle class, its concern more with the rights of exploiters than of the exploited, and its virulent anticommunism), these are not sufficient to describe it the way I hastily did.

Second, while it is true that I am not a pederast in the sense that I am not primarily interested in boys, sexually or otherwise, I nevertheless have enjoyed sex with boys — but far too rarely to merit being called a boy-lover. I believe all gay men are a bit pederast. But I wanted to make clear that I was not presuming to speak for pederasts, and that the tug toward boy-love is not strong enough to confer on me the honor of being called one.

Yours for gay liberation,
David Thorstad
New York City

personally feel that this was (we'll never know for sure) a response to our preparedness and obvious seriousness about the issue; the filing of an excellent 'amicus brief' by the ACLU at the opening of the trial arguing to keep the proceedings open (which was guardedly granted); our concrete challenge of the myths and misinformation with testimony ready by extremely qualified experts; and *our growing political power*.

There was one last factor in the case, one that I know is an enigma to the courts and the men involved: women's energy. It is what has sustained me and all of us through the anguish and the seemingly endless, luckless months of struggling with a monumentally insensitive, expensive, homophobic, sexist and complicated power system. Woman's energy and support has kept it together and became focused at the crucial time of trial even though we were effectually prohibited from calling any rally or demonstration. After the decision many of us said it was like having given birth after a long and painful labor — giving birth to our lives as our own and to my children as the persons they could potentially be.

Turning to the financial realities, at the end of the trial we have roughly \$2500-\$3000 left to raise. Some of this is needed to compile and distribute in some form the information and experience we have accumulated on this case so that it is available to women facing similar struggles. Donations can be sent to P.O. Box 88447, Oakland, CA 94668.

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Andrea Dworkin Attacks Male Dominated Right Wing

By Allen Young

AMHERST, MA — Andrea Dworkin, the radical lesbian feminist writer and lecturer, told an audience at the University of Mass. on April 11 that the current surge of right-wing fanaticism in this country constitutes a "viable grass-roots Christian movement controlled by men and built on the fears and ignorance of women."

Dworkin, stating that the rank-and-file involvement of women in the right-wing was a "consequence of male sexual domination," urged the predominately female audience to promote "public confrontation and dialogue" with right-wing women so that they might "recognize how they have been debased." She concluded by saying that hope lies in the possibility that these women, many of whom are

already "upset by internal conflicts," will eventually rise up in "rebellion against the men who diminish, despise and terrorize them."

Dworkin based her intense 80 minute lecture in part on her study of books by Anita Bryant, Ruth Carter Stapleton, Marabel Morgan and Phyllis Schlafly, and also on her observations while at the recent gathering of women in Houston.

Dworkin suggested that Bryant has been manipulated with "unmatched cruelty" by her husband, Bob Green, largely a situation that results in part from Bryant's guilt over the "abnormality" of her ambitions for a career as a singer. Citing evidence in early Bryant books, *Bless This House* and *Mine Eyes Have Seen The Glory*, Dworkin indicted Green as "a trippy

ruthless jailer . . . whose control of her life on every level is virtually absolute." Dworkin said that Bryant first resisted, then caved in to Green's demands that she become involved in a campaign against homosexuals. Citing Bryant's own recognition of "sometimes violent scraps" with her husband, and Bryant's statement in her book that Green spans their oldest son (who is adopted), Dworkin stated that Bryant reluctantly conforms to "the will of her husband," while "she has taken Jesus as her real husband."

"Bryant, like all the rest of us, is having a hell of a hard time," Dworkin concluded.

Returning again and again to the theme of male violence, Dworkin argued that "the Right exploits and quiets some of women's deepest fears,

which originate in the perception that male violence against women is uncontrollable and unpredictable."

"The Right speaks to the deepest survival needs of women in a male supremacist society," Dworkin stated. She expressed the hope that right-wing women would become rebellious rather than continue to "acquiesce to male authority in order to obtain some protection from male violence."

Dworkin's speech was given under the auspices of the prestigious Distinguished Visitors Program at the University of Mass. Originally cancelled in February, due to conflict with the administrators of the program, the lecture was finally re-scheduled under pressure from various women's organizations and the People's Gay Alliance.

Analysis: A Film Distributor's Trial in Maine

By Richard Steinman

PORTLAND, ME — The testimony of an "expert witness" in U.S. District Court serves to put gay people on notice that there may be more adversaries than one thinks in the psychiatric community.

The so-called expert, who testified on April 5 as a prosecution witness, is Dr. Bernard L. MacKinnon, a psychiatrist at Maine Medical Center with a reputation as one of "the most humane" in Maine. He and Dr. John S. Bishop, Clinical Psychologist on the faculty of the University of Maine, Portland-Gorham, were called to the stand on the second day of the "kiddie porn" trial of Kevin Menard of Warwick, Rhode Island. Menard had been indicted previously by a federal grand jury for transmitting four 8 mm films depicting explicit, hard-core male homosexual child pornography across state lines into Maine. He did so via United Parcel Service and his defense, as quoted in the *Portland Press-Herald* (4/6/78), was that "a Rhode Island lawyer told me it was obscene after I was arrested. Before that I never knew it was illegal." On April 5th a jury found Menard guilty, as charged, and he faces a maximum five-year sentence.

This was only the second kiddie porn distributor ever prosecuted in a federal court, the first having been found guilty in San Francisco a couple of years ago.

On the opening day of the trial the federal prosecutor, George Mitchell, meticulously instructed the jury on the elements of the crime the Government must prove: that shipment was made in interstate commerce, that shipment was made by a common carrier, that the films were obscene according to the test laid down by the U.S. Supreme Court and that the defendant had knowledge of this. He then spelled out the nature of the test whereby, in order to convict, the jury must be able to reply to the following questions in the affirmative:

- 1a. Do the films appeal to the prurient interest in sex of the average person, or
- 1b. Do the films appeal to the prurient interest in sex of a certain specified group — persons who regularly engage in sexual practices that deviate from the normal. (The prosecutor pointed out to the jury that experts would testify that homosexuals and pedophiles constitute such specified groups.)
2. Do the films lack any serious literary, scientific or artistic value?

The prosecutor instructed the jury as follows: "All human beings have an

interest in sex and in the details of sex. It is one of the great driving forces in human life. It can be healthy, it can be unhealthy, lustful, shameful, embarrassing — motivations which we all can possess. To what human interest do these films appeal?" He warned that the jury "must apply contemporary community standards. The law wisely recognizes that times change. What was unacceptable may be acceptable now." As for community standards, "a Portland jury doesn't judge the films on the basis of standards" which prevail in Chicago, New York City or a small town in South Dakota.

The prosecutor then defined homosexuality and pedophilia — an "abnormal interest in sex involving children; either engaging in or receiving sexual stimulation from observing sex with children". He warned the jury that they were not to pass judgment on homosexuals, per se.

"It is my duty to present this evidence to you and it is your duty as jurors [4 women, 8 men, 2 women alternates] to look. You may find them unpleasant but you can't fairly judge the evidence without doing so."

The prosecutor asked a postal inspector who specializes in porn to define such terms (quoted from correspondence between "Kevin" and his contact in northern Maine) as S&M ("giving or receiving pain"), leather, and "chicken-oriented" ("content that deals with young boys"). At one point the prosecutor attempted to introduce into evidence a letter, seized with a search warrant, written by Menard to *GCN* but the objection of the defense was sustained.

On April 5th the four films were projected in such a way that they could not be seen by spectators. During the course of the viewing Judge Edward T. Gignoux offered the jury a recess but they declined.

Upon completion of the viewing three expert witnesses were called (the testimony of a Bowdoin College professor of communications, to the effect that the films had no artistic merit, will not be reported here).

The psychologist, Dr. Bishop, teaches a course in abnormal psychology which "deals with such material as sexual deviations." Such a group, according to definition, is one which "expresses sexual drive in a way that is uncommon or disapproved of by society." In both his opinion and that of Dr. MacKinnon, the psychiatrist who followed him to the stand, both homosexuals and pedophiliacs constitute deviant sexual groups. They also agreed that the films had no sci-

tific or educational merit.

Dr. Bishop was asked to define prurience. "If one considers the normal, wholesome attitudes of the average person, he is interested in the person he loves, rather than in the sexual act, itself. In prurience, one loses love and respect and is interested only in the act itself, with no emphasis upon relationship." When commenting upon the appeal of these films to the prurient interest of average citizens, homosexuals and pedophiles, Dr. Bishop qualified none of his responses. They were mechanical and identical, all in the affirmative.

Dr. MacKinnon's, on the other hand, were somewhat individualized. "I considered whether these acts — fellatio, kissing, sodomy, masturbation, ejaculation — would appeal to the sexual threshold of the average person" and concluded that the "overriding response of the average person would be overwhelming antipathy and revulsion. Nevertheless the films would appeal to some — but I'm not dogmatic about this." Dr. MacKinnon, however, offered no such qualifications in regard to homosexuals. He reported trying "to ascertain the general stimulation threshold of homosexuals viewing these acts," and whether their prurience would be appealed to. His conclusion: "I definitely think it would." Similarly, "I think it definitely does and would appeal to the prurient interest in sex of pedophiles."

Despite the "expertise" of his testimony, Dr. MacKinnon apparently knows nothing of the existence of heterosexual pedophiles, of Lesbians whose prurience male kiddie porn would not appeal to, or of male homosexuals who would not be stimulated by viewing sex between boys. He apparently knows nothing of Weinberg's citation (in *Society and the Healthy Homosexual*) that 98.5% of Americans convicted of pedophilia were males found guilty of having sex with minor females. Despite having been a resident in Maine for more than a decade, he apparently does not know of the following sequence of events. Maine used to have a law on its books whereby female minors could be found guilty, in juvenile court, of living in proximity to adults who would corrupt them. When Maine's first female Director of Corrections succeeded in persuading the legislature to remove that statute from the books, the number of girls at the state Training School for Girls dwindled so dramatically that the school had to be closed and merged with the Boys' Training Center.

New York

Continued from Page 1

CLGR, urged that we "stop paying for our own oppression by giving money to the Catholic Church," referring to CLGR's boycott of the annual Catholic Charities Appeal. Instead, CLGR urges direct contributions to worthwhile projects, by-passing the Catholic organization.

Thorstad also voiced the cry to "Fire Rabbi Stauber now!" Rabbi Chaim Stauber is a Hassidic rabbi from Brooklyn and a New York City human rights commissioner who has called homosexuality "a vice which should not be given legitimacy by New York City." Thorstad said "It's a shame a cry has not gone up for his removal" from the Human Rights Commission.

Criticizing Governor Carey for failing in his election promise to support gay rights, Thorstad referred to those politicians who feared Carey wouldn't want a public referendum on a gay rights bill in this election year. If he doesn't want such a referendum, Thorstad said, Carey should "find one of his corrupt judges to keep the referendum off the ballot."

Bellamy and Koch

Newly-elected City Council President Carol Bellamy urged "perseverance and commitment," saying "Don't let government outlast you." Bellamy stressed the need to "recognize your allies who are public officials. Work with us and work yourselves" toward a "society of human beings who love and respect each other."

Mayor Koch sent his apology for not being present at the rally. This was greeted by boos from many of the people attending. However, a statement by Koch cited his past fight against discrimination and prejudice and his Executive Order barring discrimination of the basis of sexual orientation in municipal employment.

Koch's statement noted "I have heard it said in the media that this City Council bill is controversial. I don't see why. It is a simple bill, based on a simple principle: no New Yorker should be denied a job, a place to live, or participation in the life of this city solely on the basis of his or her sexual orientation."

"This city has often taken the lead in the fight against discrimination. Ours is a proud record, but it is, unfortunately, an unfinished record. For this reason, the bill now before the City Council should be passed."

A REPORT TO THE COMMUNITY —from The Boston/Boise Committee

ADVERTISEMENT

“The spirit of Salem once again arises in Massachusetts.” — Gore Vidal

THE WITCHHUNT IS REAL

Last December, District Attorney Garrett Byrne launched a broad campaign against the gay community by indicting 24 men in an alleged “sex ring.” His office set up a special Hotline and invited “enraged citizens” to report anonymous tips about the activities of gay men. Police and press spread rumors about many more impending arrests. Byrne announced that the 24 arrested were just the “tip of the iceberg.” A dragnet was underway. The D.A.’s office and major media suggested vast inter-state networks of gay men trafficking in youths, drugs, pornography and prostitution. Then in March, over 100 men were entrapped at the Boston Public Library as the witchhunt continued. By April, over 200 Boston-area men faced felony charges for non-inforcible homosexual acts — more than at any other time here or in any other city. We estimate that over 100 men are already in Massachusetts prisons, convicted for non-violent homosexual “offenses.” Many are serving life — or *multiple life* — sentences for their “crimes.”

MEDIA COMPLICITY

The major media have consistently lied about our community. Their inaccurate reporting and sensational pandering homophobia within the larger society, feeding the atmosphere of witchhunt and making it impossible for any person indicted under the anti-sex statutes to receive a fair trial. LIE: *Globe* headline: “24 Men Indicted in Child Porn.” FACT: No pornography was even alleged by the D.A. LIE: Boys were raped. FACT: None of the initial 24 men indicted in December is accused of violence or coercion. This “rape” is STATUTORY rape, which is defined to include any erotic touching with a minor. The difference between forcible rape and statutory rape is *always* noted in heterosexual cases — rarely in homosexual ones. LIE: Boys were 8 to 13. FACT: Police questioned 63 boys repeatedly. Thirteen of them finally agreed to testify — many of them reluctantly and under police pressure. One boy was 9 in 1971 when it is alleged an act took place. Most, however, were 13 to 15 or older at the time of the alleged acts. Some of the alleged “victims” are now over 20 years old. There is no reason for persons indicted on alleged “sex offenses” to have their names, addresses and occupations listed boldly on a newspaper’s front page or repeatedly broadcast over the air. This only invites violence and threats against them.

THE GAY COMMUNITY WILL NOT BE SILENT

We are fighting back. A small group formed after the announcement of the 24 indictments and the establishment of the Hotline. We knew witchhunt was in the air. We named ourselves the Boston/Boise Committee — recalling an infamous witchhunt in Boise, Idaho, in 1955, launched by the existing power elite for political reasons but using homosexuals, like here, as scapegoats. Our committee demonstrated at City Hall; we then marched into the D.A.’s office and demanded an end to the Hotline. Five of our members sued the D.A., and through the pressure of our suit, the Hotline ended. We also supported, and were present in, the mass demonstration of outrage at the Boston Public Library protesting police entrapment there.

The Boston/Boise Committee now comprises over 100 members. We have the endorsements of over a dozen organizations within the gay and civil liberties community. *We are a civil liberties and educational group.* Though the press has continued to misrepresent us as a defense committee, we have never been and will not become a defense committee for any of the 24 men accused in unrelated cases. We have neither raised nor spent a penny for their — or anybody else’s — bond, legal fees, or defense work. In a charged atmosphere of witchhunt, we know only too well that civil liberties and due process (as well as plain common sense) are the first casualties. We seek to protect the rights of gay people generally and any of the accused in particular. Boston/Boise is spearheading the attack on the witchhunters.

WHAT ARE WE DOING?

- Boston/Boise is involved in important work.
- Monitoring the Media:* We have issued a set of Media Guidelines to provide conscientious reporters with recommendations to avoid typical and traditional bias when writing about sex cases.
- Reform of sex statutes:* We have a study group on reform of vague and oppressive anti-sex laws. Why does the Massachusetts Criminal Code not differentiate between forcible rape on a minor and non-violent sex? Both can bring the same sentence — up to life in prison. Why is evidence of a youth’s consent *inadmissible* in Massachusetts courts? This area of “sex offenses” is the only area of the law in which we face this problem of “non-rebuttable evidence.” Consent is something that should be determined in each individual case. Challenges to this status of inadmissability have been successful in other states. Why are our laws so vague that a gay man charged with “sex offenses” can be indicted under multiple statutes for the same act? *This is double jeopardy!* Why is it that, after conviction, a gay man may be reclassified as a “sexually dangerous person” and be confined in prison from *day-to-life*?
- Determining the Climate of Homophobia and Working for Fair Trials For All:* The Boston/Boise Committee supports and endorses the work of the National Jury Project in its scientific polling of the Boston area to measure the prevalence and the degree of anti-homosexual prejudice. The results of this poll will be available to all. We have also initiated our own program of reaching out to existing groups to inform them on the extent of the ongoing witchhunt and educate them on issues involving the civil rights of homosexuals.

RIGHTS OF “VICTIMS”

The police (up to and including the state Attorney General’s office) have had an open-ended investigation into the sexual activities of teenaged boys in the Boston area for several years. Hearsay and gossip have been gathered in the police’s attempt to misrepresent gay men as “child molesters.” This is nothing new. You’ll remember that Anita Bryant, after her Dade County referendum victory, told the press that it was her smear that “Homosexuals are child molesters” which won her the day. Since 1974, local police have interrogated hundreds of teenaged boys. One 16-year-old told us at a public meeting: “I was raped once in my life: emotionally raped by detectives who questioned me.” Another “victim” appeared voluntarily at one of our meetings and embraced his alleged “rapist.” Many of the thirteen youths who have cooperated with the

BOSTON/BOISE COMMITTEE
BOX 277, ASTOR STATION, BOSTON, MA 02123

“I support the goals of the Boston/Boise Committee and its work for the civil rights of all.”
Gore Vidal

“As publicity mounts in an attempt to manipulate the fears of the public, every homosexual person fears for their safety. I am supporting gay rights because I support the right of all people in this country to live in a style that suits them best.”
Rep. Sandra Graham

investigation now complain of official harassment, threats and coercion. Some of these youths were pressured by psychiatrists, priests and police without any legal counsel. Some who have sought neutral legal aid have been denied it and are now under police custody: they are, in effect, imprisoned until the trials. Many of these boys are gay teenagers, abused and rejected by parents, and further abused by substandard foster or group care. They face confusion, shame and isolation. These adolescents need support. They must have the rights of legal aid, privacy and sexual choice.

RIGHTS OF GAY MEN

The exact addresses and places of employment of indicted men have been headlined and broadcast. These men have been tried and found guilty in the media. Some have suffered personal violence, destruction of their property, and job loss. Careers have been ruined and their families divided. One man nearly died in a suicide attempt. One of the men entrapped at the library has been deported. Most of the men are low and middle income workers, and the costs of legal aid are an impossible burden. All people deserve a fair impartial trial, but because of the prejudice of the D.A. and the police, and the climate of witchhunt fanned by the media, these men have less chance for fair trials than if they were murderers.

RIGHT OF FREE ASSOCIATION FOR ALL

The Boston/Boise Committee sponsored a public lecture as a means of raising funds for the Committee’s educational and civil liberties work. Gore Vidal was the featured speaker. The event was held at the Arlington Street Church on April 5th. Close to 1500 people attended. Among those 1500 were Superior Court Chief Justice Robert Bonin and his wife. His presence had in no way been solicited by the committee or its members. Vidal spoke on the topic: “Sex and Politics in Massachusetts.” In particular, Vidal discussed anti-sex statutes and how politicians, especially in an election year, invariably avoid substantive issues and how they can now exploit the fear of homosexuals for political gain. There couldn’t be any more graphic demonstration of how this exploitation works than by that which happened to Justice Bonin in the week that followed. Judge Bonin, admittedly, had been under investigation for alleged misconduct prior to his attending the Boston/Boise benefit. *But it seems no coincidence that it was his presence at a gay civil rights forum that brought such swift and unprecedented action against him and removed him from his judicial duties.* That the “case” against him in the press was based on misrepresentations of our committee is significant: not one reporter bothered to check the facts with Boston/Boise about the nature of the benefit until *after* we had our own news conference on April 7th. Following this, there was greater accuracy in some media, even though the original lies continue to be widely circulated. Smears of the gay community, and distortions about the work of the Boston/Boise Committee, are being used for political reasons by the District Attorney and other of Bonin’s opponents. The entrenched legal establishment seems to regard as “unethical” any interest in a discussion of the civil rights of homosexuals in a homophobic society. We believe it is important for everyone, *including judges*, to hear sides of civil liberties issues impossible for them to understand from medial coverage alone. Angela Bonin got it right when she said: “If, through extraordinary publicity, judges or their families are so intimidated that they become recluses, then the media will have forced judges to become second-class citizens . . . If a judge cannot attend a lecture by an author in a church, none of us are safe. A support of gay rights is a support of all our civil rights.” That Justice Bonin has been punished for exercising his right is a measure of the extent of the witchhunt. Even those who would be interested in hearing our side of the issues will be frightened away. Are we really so far from Salem in 1692 when a whisper could ruin a person — “I saw Goody Miller dance with the devil!”

NOW IS THE TIME FOR ACTION! WHAT CAN YOU DO?

- Know Your Rights:* Police entrapment is illegal. Do not be intimidated by police pressures to plead guilty if you are arrested. If you are charged with any “sex offenses,” do not name names or cooperate with the ongoing police and D.A. anti-gay witchhunt.
- Gay Solidarity:* Don’t be confused by continuing official distortions and media slurs. Oppressive anti-sex laws are used arbitrarily, discriminately and predominately against the gay community. Media irresponsibility in headlining alleged homosexual “sex rings,” “sex dens,” and “child molestation” are used to inflame homophobia, deny us our rights and divide us against one against another. The more than 200 arrests of gay men is no accident. We must stand together and fight the witchhunt. Distorted charges of sex with adolescents and public sex must not be used to separate us from supporting one another. Gay people must protect the rights of other gay people: if we do not, who among us will go next?
- Join us in Our Work:* Write letters to newspapers and broadcast stations when you think their coverage is slanted against the gay community and when you think they display homophobia. Boston/Boise needs your financial support. It costs a lot to counter lies and get our side of things out. But we think we can make a difference. As a recent GCN editorial said: “All of our community is being victimized by this climate of hysteria perpetrated by the media and the Suffolk County D.A. The existence of the Boston/Boise Committee obviously has upset a lot of people. We are fighting back, and maybe that’s the *only* good thing to happen in the last few months.”
- Support Our Five Demands*
 - End the witchhunt against gay people in Boston
 - Retract media lies and assure fair coverage
 - Establish facts in all cases against gay men; and protect the rights of men and boys
 - Work for fair and open trials
 - Investigate the origins, links and timing of indictments and arrests of all these gay men
- Demonstrate:* Garrett Byrne is running for reelection — again! His fundraiser, former Chief Justice Walter McLaughlin, has sent out “invitations” to lawyers to attend a \$50-a-head gala in Byrne’s honor. We will be there too, demonstrating against this homophobic witchhunter. *Join with us* — at Faneuil Hall, 7 p.m., Thursday, April 27th. Protect the civil rights of the gay community against official corruption and malfeasance!

“I totally endorse the work of the Boston/Boise Committee and its courageous fight for genuine freedom for *all* Americans.”
John Gerassi, author of *The Boys of Boise*

“I support the aims of the Boston/Boise Committee in its efforts to insure that all law enforcement agencies respect the civil rights and liberties of the members of the gay community.”
Rep. Doris Bunte



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Eugene, Oregon Takes a Different Route

By Denys Howard

In November of 1977, the City Council of Eugene, Oregon, amended its civil rights ordinance to include gay people. Within a week, anti-choice elements in the city had formed a coalition and gathered enough signatures to refer the ordinance. The referendum will be on the May primary ballot.

The City Council action last fall was the result of many years of lobbying in Eugene. The Council, with somewhat different members, had narrowly failed to pass such an amendment in 1973. Last year, a small number of white gay men decided that the most realistic way to get a civil rights amendment passed was to quietly lobby individual Council members until enough votes were assured to pass the measure without a fight. They were partially correct in this analysis: when the vote came, a majority of the Council members had already been convinced, through personal contact, that the question was a simple and clear-cut matter of human rights. This majority remained unswayed by the "moral" and "religious" arguments of the anti-choice fanatics at a public hearing in October.

However, the secret lobbying approach also left a lot of gay people in Eugene feeling ignored and by-passed when it came to light in the summer. It seems fairly inevitable that *any* lobbying effort must become visible at some point, if only in the passage or failure of whatever legislation is being lobbied for. So the resentment of the major part of the gay community should have been predicted. Community meetings attended by a wide variety of gay people were held in the late summer, and some of the anger was worked through. By the time the City Council actually put the amendment on its agenda, there was widespread community support for its passage.

The Council meeting of October 24 was attended by over 500 people (Eugene is a college and lumber-industry town of about 100,000), most of them supporters of the gay rights amendment. The anti-choice faction, led by people from communities outside the Eugene city limits, presented a case based on lies and reactionary religion. As was the case in Miami, much of the visible leadership of the anti-choice people was invested in women; the real support and money, of course, came from the male-dominated institutions of the New Right, the groups that consistently fight against women's freedom, against racial justice, against union organizing, and against civil rights for gays.

At least one of the speakers in favor of the amendment spoke directly to this unified action on the part of the New Right. Colleen Gragen, of the Lesbian Committee for Gay Rights, said: "There is a campaign going on in our country to turn people against each other, white people against people of color, people with jobs against people without jobs, the young against the old, men against women, straight people against gay people. The campaign weakens us as a nation. . . . Why does a big corporation like Tropicana Orange Juice donate \$75,000 to the campaign against Gay People? What is their interest in keeping our country divided?" On the basis of the long lobbying campaign, the enormous community support demonstrated at the hearing, and the pervasive testimony presented by gay and

straight people, the City Council passed, by a vote of 5 to 3, an amendment to the civil rights ordinance which extends protection to gay people in the areas of employment, housing, and public accommodations. (The Eugene city charter requires measures which do not pass unanimously to be voted on a second time. The vote on November 28 was exactly the same as the October balloting.)

On November 29, the anti-choice group held a press conference to announce that they would circulate petitions to refer the amendment to a vote of the general populace. Within a week, they had gathered over 10,000 signatures for the referendum (they needed just over 6,000), many of them secured on a Sunday by canvassers who circulated the petitions among Christians at their churches. The amendment is now on the primary ballot for May 23. This election will come after the votes on gay rights in Wichita and St. Paul.

During the first week in December, gay people in Eugene met in a community meeting to determine strategies for responding to the referendum. The struggle to create a unified coalition to respond to the attack on gay people took nearly two months, but produced a strong and vigorous gay community determined not to see their civil rights swept away in a campaign of lies and half-truths.

Much of the debate over the form the coalition should take centered around the question of who should represent the gay community. One segment, primarily white, straight-looking gay men, wanted to run a "professional" campaign, featuring heterosexual "community leaders" who would sway votes over to the side of gay people on the basis of their personal authority and persuasiveness. Another segment felt that such a campaign would be doomed to the same failure as Miami: it does no good to appeal to "human rights" and try to pretend that we are not homosexuals, when the opposition is slandering us at every turn and appealing to the fears and confusions of most voters. Another segment also had strong fears that such a "slick" campaign would end up leaving lesbians, sissy men, and all gay leftists out of the picture entirely, by presenting a "we're all just like you" image that is, after all, not true. These conflicts and different viewpoints were finally resolved by everyone agreeing that, for this campaign, the most important goal was to preserve the civil rights law. The coalition constantly reaffirms this basic unity and agreement among all of its members, who in the end represent a virtually complete spectrum of gay people in Eugene.

The coalition, called Eugene Citizens for Human Rights, has agreed on a three-part approach to the campaign. First, they believe that a tactic which failed in Miami was to emphasize the "human rights", or civil rights, aspect of the campaign, when the anti-choice group was continually stressing the homosexuality aspect and manipulating the ignorance of most voters. Eugene wants to present a campaign which manager manages both to connect with the civil rights struggles of other people, *and* to present a clear defense of the civil rights of gay people as being at stake in *this* particular election. If Miami taught us only one

Continued on page 16

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Names We Call Ourselves

By Pat M. Kuras

"A rose is a rose is a rose," claimed Gertrude Stein, while Shakespeare's Juliet countered, "... that which we call a rose/By any other name would smell as sweet."

Names. Ever since our prehistoric ancestors discovered that fire could bring pain as well as warmth, food diminished hunger, and sleep provided rest, they have assigned individual grunts to distinguish these actions. As people advanced, their language became more sophisticated with the addition of thousands upon thousands of words.

Gay women today have a batch of labels floating around us. Depending on your own background and lifestyle, you may react differently to each name — you may feel comfortable with one label, whereas another may bring pain or discomfort.

Words are often used by people to hurt each other. Remember those showers after gym class, where anyone caught with a roving eye was branded a lezzie? Dear old golden school days. Kids and other immature people are most responsible for name-calling. Queer was quite popular, along with lezzie. Queer. Hmm. Words beginning with Q have always left me a wee bit queasy. There's an odd utterance to them. Queer, itself, is an unattractive word. Consider its synonyms — strange, peculiar, erratic. I enjoy a particular amount of individuality, but when I'm labeled as something strange, that word doesn't fit appropriately. There is nothing "queer" in my lifestyle.

In psychiatric books, lesbians have been called Sapphists. The word is

coined from the name of the great lesbian poet, Sappho. Aside from these texts written by homophobic shrinks, I have not heard Sapphists used elsewhere. Praise the goddess! Sapphists sound like members of a religious cult.

Dyke, not to be confused with a structure that controls water, may sound harsh. With its one-syllable utterance, it gives a sharp bite. Dyke. Say it with clenched teeth; feel the anger. In anger there is strength, which is a close relative to pride. For many gay women, dyke is a favorite word. This quick, concise word comes across hard and strong, and also contains a certain element of playfulness.

Who are gay women? Secretaries, lawyers, factory workers, mothers, teachers, musicians, doctors, waitresses, nuns, engineers, institutionalized women — we are everywhere.

A look at the phrase "gay women" — who uses it and why? The bars are the most likely place to find this term in use. Women in bars are more apt to call themselves gay rather than lesbian. Perhaps it is because they feel a strong bond with gay men — the word gay unites them. But maybe that's giving these particular dykes too much credit.

In my experience, the woman who prefers to be called gay is usually blatantly apolitical and oblivious to everything within the gay community, except who her current girlfriend is, which bar is sponsoring a softball team, and who's having the party next weekend. These gay women seem to think that because a gay bar exists we are a free people. There are (were) no battles to be fought. Once she has come out of her closet, there is nothing

left to do but live in her bar-hopping splendor.

Also, the woman with a professional career may feel less pressured using the word gay. Gay is a fun word. Way back in the 'fifties, a favorite catchphrase for discovering who was gay was to ask, "Are you happy?" Happy equals gay.

A drum roll, please. Wait for a hush to fall over the readers — now, on to the big one.

Lesbian. Why does this word make so many dykes ill-at-ease? Simple. The word is shot at you point-blank. There is no escaping it, dodging it, ignoring it, denying it. There is no way of getting around it; it cannot be misinterpreted. We are women who love women.

Thanks to Mr. Webster, lesbian is a scary word to the straight populace as well. We are defined as "of, relating to, or exhibiting sexual desire toward a member of one's own sex." Of course, this is the definition for homosexuality. Lesbians don't even rate their own definition; we are "female homosexual(s)." We are seen as creatures having insatiable sexual appetites, living our lives for nothing more than wanton pleasures.

Sexual activity occupies just a fraction of our lives. Some of us are promiscuous, while others are practically celibate. It depends on the individual.

What is a lesbian? Some dykes will use curt rhetoric to explain that a lesbian is a woman-identified-woman. What this mouthful means is that a lesbian has chosen her own lifestyle which revolves around women in

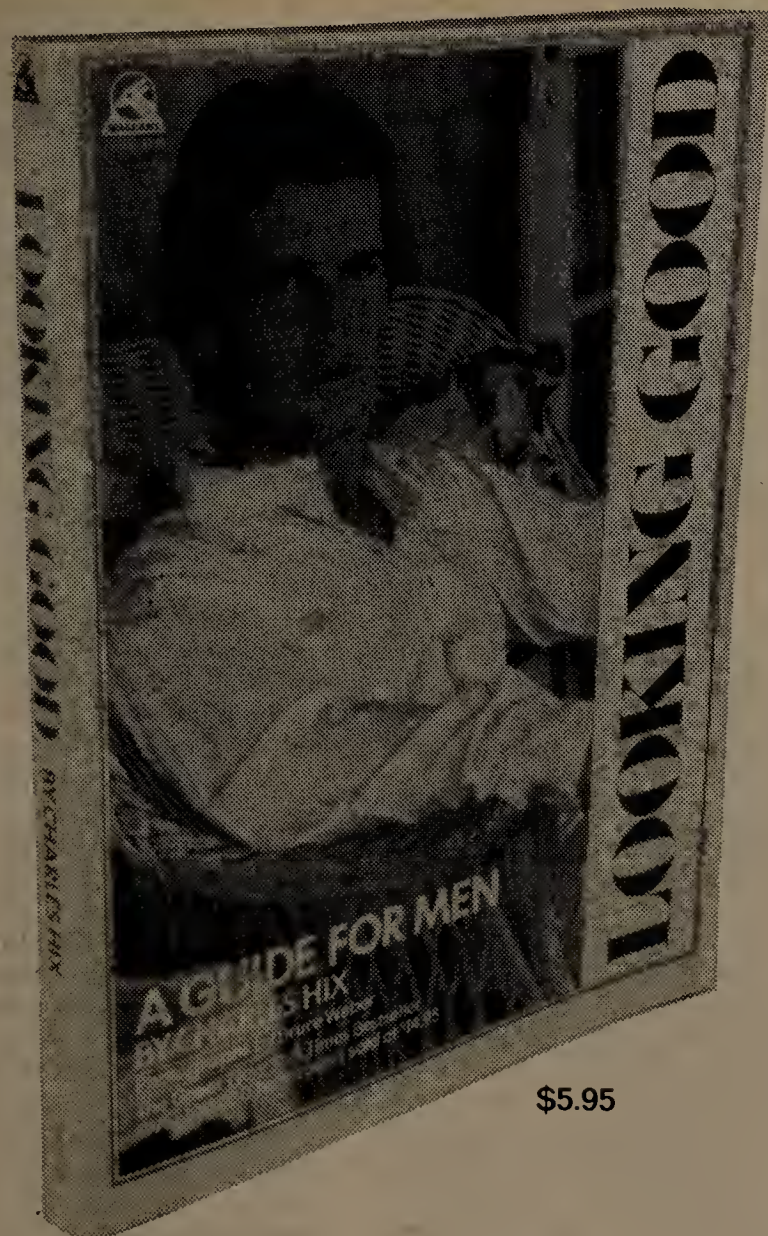
political, romantic, sexual, social, and work-related situations. She needn't necessarily be a separatist, but she does identify more readily with women than men. Dykes that favor the word lesbian claim this is the politically correct term for our lifestyle.

There is no escaping the meaning of the word lesbian. To the straight woman, a lesbian is either her greatest fear or fantasy; to the straight man, she is a threat since she is obviously rejecting heterosexual roles and doesn't need him; to the gay man, she can be hated, or welcomed as an ally.

To borrow a phrase from comedian George Carlin, there are no bad words, only bad thoughts. Lezzie, queer, dyke — we shouldn't let them disturb us. Bear in mind the maturity level of people who sink to name-calling, and their bigoted backgrounds. If confronted with these words, use them playfully, with fondness. They can't hurt us. Remember *Rubyfruit Jungle*, in which Rita Mae Brown has one of her characters boast, "We're all-American queers!" Be proud of your choice.

Lesbians, we are everywhere. We are building new lives for ourselves, rejecting the patriarchy. Gay women, whether you know it or not, you are waging a political battle simply by being yourselves. Once we manage to overcome the fear of our names, untangling ourselves from the snare of prejudice we were raised in, recognizing and revealing who we are, one of our largest battles will have been put behind us. We will be victorious.

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Two White Lesbians Think About Racism

By Ann Shelton
and Donna Spiegelman
in collaboration with
Lavendar Resistance

I never thought I was racist. I have always felt a certain superiority to the people supporting "anti-busing" marches. Just the other night I was dancing with a Black woman down at the bar. I was hurt when I heard a Black woman say that she did not want to work in the women's movement because she felt that white women are racist. Most white people dislike being called racist. Last July, Andrew Young caused a great commotion when he referred to ex-Presidents Nixon and Ford as racists and was pressured to apologize for his statement. Black people are telling us white folks that we are racist, as individuals, as members of the groups we belong to, and as members of the society we live in. I would like to discuss some aspects of this racism I personally feel may be a part of me. I wish to recognize it in order that I can deal with it in a constructive way for myself and for others that I affect. I want to understand how I acquire racist ideas and why and how this society uses racism to preserve the many inequalities that continue to exist.

Racism in the Gay Community

As members of the gay and lesbian communities, we are not immune to racism. Although lesbians and gay men are oppressed as such, we continue to reflect the many contradictions of American society. This past summer there were many fights outside the bars between Black and white women which reflect the racial tension that exists here in general. Ugly words were passed and some women were hurt, physically and emotionally. Although almost all the music played by our local gay discos is entirely the product of Black musicians and producers, there is not one Black DJ in the entire city. Latin music is rarely, if ever, played. Not infrequently at the Sunday afternoon brunch held at one of the women's bars, the pianist leads the crowd in a rousing "Southie is my Hometown". Black women who have walked into this atmosphere have felt alienated and offended by it, to the extent that some women I know have walked out and do not feel comfortable returning. At the Monday night Gong Show at another bar in town, an infamous drag queen has been known to burst forth with various racist remarks which are often addressed directly to Blacks in the audience. Of course, he trashes everyone, but, regardless, many Blacks cannot see the humor in remarks that resemble too closely attitudes which are taken seriously by far too many people. I was among an interracial group one night when this occurred. "If you Blacks don't like it here", he said to us, "Go back to Africa. If you don't have the boatfair, go back to Roxbury." Although many people laughed, we were offended and left the bar, but all the others remained.

Another problem which we have frequently heard Black gay men, particularly, complain of concerns obvious sexual discrimination and the gay male aesthetic. Black is still not beautiful, not, at least, on the fundamental level of who is to spend the night with whom. For so many gay men, the availability of sexual activity is firmly tied to one's degree of conformity to a certain physical ideal, one which rarely has room for the Afro-American appearance.

Among lesbians I know this form of racism is less obvious, as we often choose our sexual and social partners

differently. Although we may meet our lovers through a circle of friends with whom we associate, these groups are frequently racially segregated. Thus, our lovers tend to be of our own race, whether the reasons for this remain those of conscious or not-so-conscious choice, or through default. This form of racism is glaringly obvious in the Personals section of gay newspapers, where GWM and GWF are almost invariably the prerequisites for eligibility. On the other hand, there is a myth of sensuality and extraordinary sexuality that is frequently applied to oppressed elements of a culture. In the United States, Blacks and women are commonly believed to possess these characteristics. This form of sexual objectification makes Black men and women very desirable to many whites.

These are but a few of the many instances of racism that occur in our own community in Boston. They are the few that I have personally witnessed. Each of us has undoubtedly been faced with similar experiences. The enormous magnitude of this racism fills me with horror. We must remember that although we are members of a community that itself suffers from much discrimination, many of us still have retained many privileges stemming from our race and social class which provide the position to discriminate powerfully against others.

Separate But Not Equal

Most people will acknowledge that Blacks as a group are not permitted by the people in power to enjoy the same standard of living as whites. For example, health care is greatly inferior for Blacks than for most white people. A study just completed by the Massachusetts Department of Public Health shows that the Roxbury-Dorchester death rate is 30% higher than the average for the state of Massachusetts. For each infant death statewide, more than two infants will die in this part of Boston. The death rate for heart disease, for infection from germs and bacteria, and for lung disease in Roxbury-Dorchester was double that of the whole state.

Genocide is a word that describes the deliberate murder of a large group of people. I have heard people say that racial genocide is taking place right in this country. After reading statistics like those mentioned above, I really think that this problem is more serious than most white people realize.

Job opportunities are limited for Blacks. In 1971, the United States Census Bureau published some figures on family incomes of various ethnic groups in the country, which indicate that the average earnings of Black and Hispanic families amount to half the average earnings of other major ethnic group families, including Italian, Anglo-Saxon, and Irish. Because of the affirmative action legislation created for the purpose of narrowing the wide gap between opportunities available to Blacks and those available to whites, some people say Blacks have more opportunities than whites, and that

white people are being reversely discriminated against. In view of the very substantial disparity in salaries noted above, it doesn't seem that the majority of Black and minority people have benefited significantly from this legislation, or that whites as a group have been adversely affected.

I do not think that I have ever kept any Black person from getting a job that they applied for; I certainly have never given a Black man a heart attack or caused a Black woman to lose her child. In fact, I really don't know many Third World people. There is only one Black woman at my job, and she is quiet and keeps to herself, and there aren't any Black or Hispanic people living in my apartment building. Segregation is one of the institutions that reinforces racism. For many whites, contact with Blacks is very limited or even non-existent. All sorts of fears and misconceptions are likely to develop under these insulated conditions. Although aware of these disturbing problems, I often feel very removed from them because of segregation. I don't live in an excessive death zone, and my life expectancy is quoted at a ripe 76 years. (A Black woman can expect to live about 6 years less than me.) My income right now is a good \$2500 above that of the average Black family, and I'm just getting started. By living in a predominantly white neighborhood that gets better municipal services, I am accepting a privilege that comes from being white. By not actively opposing racist politicians, I allow them and the mass media to assume that I support them. When I meet Black people and don't go out of my way to show them that I am not racist, they assume, with good reason, that I am not attempting to struggle against racism.

In these and probably many other ways, I accept and benefit from "white privilege". At a workshop held last October at the Cambridge YWCA, a number of Black women raised the issue of white privilege, explaining why they felt so alienated from the organized women's movement. White privilege means that there are many things that I can do that the Black woman I was dancing with so well in the bar the other night just can't do. By accepting this white privilege, I know that on some level I am accepting and even supporting with my time, energy and spending money a system which makes Black people suffer. Accepting and supporting this system is unavoidably racist.

Yet, it is difficult not to accept and support this system, as all of the institutions which it maintains are essential to my well-being. As discussed above, housing, educational facilities, employment, and medical care are fundamentally racist. Fighting racism unavoidably commits me to struggle for more sweeping changes in the present system. I like to push this out of my head; after all, I have my own problems, other issues closer to my own personal life. But I have to admit, that my reaction does justify the

separatism that holds our Black peers away from us, even justifies their calling me a racist. Accepting and benefiting from white privilege is inherently racist.

How It All Started

The gap between Blacks and whites sometimes seems so wide that it's hard to imagine that we will ever be able to work well together. But it hasn't always been this way. In the 1600's, in colonial Virginia, European and African bond-servants worked side by side in the tobacco fields and fought together in organized rebellions against the rich planters who exploited them both. I learned about Bacon's Rebellion, the most well-known of these rebellions, in high school history class, yet I was never told that this rebellion, like many others, was organized and fought by white and Black servants together. (This is an example of the selective information process which permeates our culture. Our public school education, TV, the newspapers, and advertising all contribute to developing and sustaining the racist ideas we absorb.)

The planter aristocracy, which was acquiring enormous wealth from slavery, devised a policy intended to prevent workers from getting together. The powerful abolished slavery for whites and made servitude "perpetual" for those of African descent. They severely punished Blacks and whites who married each other, a practice that records indicate had previously been very common among the working people of Virginia, who "had not yet learned to discriminate." The planters began to reward whites who captured runaway African slaves, thus destroying the trust that had developed between the people. Finally, they made the European workers the overseers and sheriffs, creating a false sense of unity between the virtually impoverished white workers and the excessively wealthy planters by instilling a false feeling of superiority in all those who were white over all those who were Black. This is an example of how the legal basis for white privilege in America was established, and why the African was denied all rights under the law.

These traditions forged by wealthy Virginian planters during the colonial period are still the burden of Black people today. Since my ancestors weren't here then, it is difficult for me to feel connected to this heritage. Yet I must remember that at the turn of the century, America's unprecedented industrial expansion and economic boom was accompanied by a large influx of European immigrants. These immigrants filled the many jobs created by industrial growth, jobs that were uniformly denied by the racist industrialists' policies to the indigenous Black population residing predominantly in the South. While my grandparents managed to achieve upward mobility and acquired for their children and grandchildren a small piece of the pie, Blacks remained poor and unemployed. The pie crumbs were our reward for not rebelling, for not recognizing or allowing ourselves to forget the common exploitation of all workers.

Problems We Share

Things aren't that easy for me and the people around me. It took me a long time to find the job that I have now, and it's not even what I really want to do. Gay people still don't have any civil rights, and the recent advances made by the women's movement are threatened by a reactionary backlash. Even though I do

Continued on page 14

Below is a list of some of the books and pamphlets we used to gather the information and help direct our thinking for this article:

Theodore Allen, "They Would Have Destroyed Me", in *Understanding and Fighting White Supremacy: A Collection*. Chicago: Sojourner Truth Organization, P.O. Box 8493.

Paul Baran and Paul Sweezy, "The Economics of Racism", in *Monopoly Capitalism and Relations*. Somerville, MA: New England Free Press.

James Boggs and Grace Lee, *Revolution and Evolution in the Twentieth Century*, New York: Monthly Review, 1974.

Selma James, *Sex, Race and Class*. London (Bristol): Falling Wall Press (Race Today Publications), 1975.

Charlie Shively, "Beyond the Binary", in *Men Against Sexism*, John Snodgrass, editor. Times Change Press, 1977.

notes on a necessary gay film

WORD IS OUT: Stories of Some of Our Lives, a documentary film by Mariposa Film Group: Veronica Selver, Nancy Adair, Robert Epstein, Andrew Brown, Lucy Massie Phenix, and Peter Adair. At the Orson Welles, Cambridge.

By Michael Bronski

Word Is Out: Stories of Some of Our Lives is finally here. Over three years in the making, and \$250,000 later, the film by the Mariposa film collective has been completed and is being distributed nationally. As a project it fulfills many dreams and hopes: a full length film with enough funding to execute its vision; a film in which homosexuals are allowed to speak, however they want to, about their lives; and most importantly a film about gay people and the gay experience made by gay people. The importance of this cannot be underestimated. A work of art by gay people about gay people is probably going to have more emotional, psychological, and political resonance and validity than any work — no matter how well-intentioned or liberal — about gay people by a straight person.

The format of the film is simple: twenty six lesbians and gay men from diverse age, class, ethnic, and economic groups talk about their past, who and where they are now, and (perhaps too briefly) what they see in the future.

I. The Experience

1. "Lesbians and gay men have a great deal to offer in terms of restructuring the world culture."

—Betty Powell

1. At two separate points in the film a man and woman state that they have become their own hero and heroine. "I wish I could have met myself, as I am now, when I was sixteen" exclaims one of the filmmakers to Elsa Gidlow, a 77-year-old poet who is being interviewed. This perhaps pinpoints much of what is likable and moving in the film. Gay audiences are hungry for reflections of themselves. When we hear someone else's coming out story, learn of someone else's joy in finding love, our sympathies and feelings (already brimming) spill over easily.

2. "If you'd asked me eight years ago if I was going to be queer, live with another woman and give up my children, I would have said 'you're a lousy liar'."

—Pam Jackson

Most of the stories in the film deal with crises and epiphanies in people's lives and the change and pain that comes out of that. There are stories of shock treatments. George Mendenhall tells of coming to San Francisco with twenty dollars in his pocket and asking the first policeman he ran into where a gay bar was. Pat Bond, an ex-WAC, tells of the Army witch-hunts against lesbians. When she is describing the horrors of police brutality during the fifties the interviewer, rather naively, asks, "How could you stand it. Didn't you fight back. It must have been traumatic, have left scars". Pat Bond is silent for a moment, either taken back or lost in thought. The toll of any oppression is always great, immeasurable, the results are either greater strength, or devastation. The twenty-

six people in the film are survivors, and on any number of levels we are with them; their survival is also ours.

3. "When I was in high school, I thought I was just one of those cold people who would never love anyone. And when I fell in love with this guy, it meant that I was a real person. I wasn't just a machine. I was ecstatic. I was feeling the best part of me, the capacity to love somebody."

—David Gillon

It is impossible to capture over twenty million people with only twenty-six representatives; someone is going to be left out, someone included that others don't like. Such an issue, in many ways, misses the emotional content of the film. It is not whether these people are respectable, disreputable, acceptable, too gay or not gay enough, but rather that they have been awakened to that facet in themselves which allows them to love, both themselves and others. This is an important enough step for anyone, but especially for gays who have always been told they don't exist, don't have the right emotions, and are incapable of loving themselves and others. If the film has tried to find a common denominator, it is this self-acceptance.

4. "I feel a responsibility to the other weird people of the world to be a representative intelligent weird person."

—Roger Harkenrider

There was a cartoon in *The Body Politic* several years ago of two chickens watching an egg hatch. They look at one another and one says: "Oh, no. Another coming out story". Not all of the people in the film are likable. Most are articulate, and several have the screen presence of real pros. (Pat Bond has since begun a new career as a stand-up comic in San Francisco.) It would be unfair to accuse the filmmakers of presenting cardboard cutout "positive role models"; some of the people are just not that likable. But in their search for diversity and a common experience they have sacrificed a certain amount of complexity. Each

person's story is important to them, and depending on our relationship to them, to us. But too often the stories are similar, they do not complement one another, and at some point begin to work against, rather than toward, a unified whole. The apparent diversity becomes superficial because we are presented with self-accepting people and are allowed to rest with this. Self-acceptance is an important and major step for anyone to attain, but there are conflicts and complexities in everyone's life that have nothing to do with self-acceptance, and this is what is missing in the film.

Roger Harkenrider speaks of how being a faggot gave him an outsider's view of the world, and how this allowed him perceptions denied to most people. In some ways the film also lacks this perception. There is little sense of apartness from the emotional content of the film, an apartness that may have allowed for deeper insight into the interviewees and their situations.

5. "I feel that the radicals are necessary and I feel that we are necessary. I feel I have a vested interest in gay liberation."

—Mark Pinny

(A corporation Vice-President)

The film basically presents personal lives and stories. There is little attempt to draw any conclusions from this collection of tales and any inference is left up to the audience. While the stories and lives on the screen are alternately moving and funny, an unspoken question arises: does similar experience always lead to a coherent politic? The answer may be "no", and while not politically edifying it should not hinder our concern and appreciation for other people's lives. While the filmmakers have thought they were presenting people's lives, purely and simply, the effect upon the audience recalls Wilde's dictum that the truth is rarely pure and never simple.

6. "Pretty soon all the girls were french kissing on the couch and the all the boys were dancing to slow

Rock and Roll records. I loved it."

—Nick Dorsky

There is a curious lack of sexuality in the film. Most of the interviewees don't mention it at all, and after a while you might get the impression that either the sex does not exist, or that it isn't important. The straight press has always portrayed homosexuals purely in terms of their sexuality, and perhaps *Word is Out* is trying to remedy this. There is no need to tell all of the details of someone's sex life, but it is an important and vital aspect of people's lives, and when missing, is apt to give an equally misleading portrait. It is this lack of sexuality that takes away from the depth and complexity one should strive for in presenting anyone as a whole person.

The one person who does speak freely of sex is George Mendenhall. When he is asked what constitutes his sex life, he answers that he has one-night stands and casual sex with strangers. The interviewer is then prompted to ask if he (George) thinks that this is healthy, he answers that it seems fine to him and he has been doing it for twenty-five years. A nice rejoinder to a rather strange question. It is also strange that no one else speaks of sexuality. Pat Bond, in her "entertainments" (she is too complex to be labeled a stand-up comic), speaks of, and is both profound and funny, about lesbian sexuality. Elsa Gidlow's poetry is very sensual and erotic. To have included elements of either would have added a different texture and feel to the film. If the filmmakers were afraid it would alienate some aspect of the audience, they may have been underestimating both the limits of straight people's acceptance, and gay people's abilities to express themselves.

7. "I just loved her eyes; they reminded me of my dog Snooch's eyes."

—Cynthia Gair

Word is Out is best when it catches us unaware. If it is a little too long, and in some places too repetitive, there are moments of wit and affection that are worth waiting for. It is not the repetition of experiences that is ultimately meaningful, but the personal moment of truth that sometimes manages to flash through: Pam Jackson not crying as she speaks of losing her children in a custody suit; George Mendenhall openly weeping as he talks about men in a fifties gay bar coming to an understanding of a collective identity; Pat Bond looking thoughtful and meditating upon the differences between gay life in the fifties and the seventies.

II. The Film

1. "There were certain premises that were very fundamental. The film would deal with both men and women, it would be portraits of people intercut with each other, and the film would never take an overt, political, rhetorical stand."

—Peter Adair

Word is out is divided into three parts: The Early Years, Growing Up, Where We Are Going. It is a structure that doesn't really work because so many of the stories, while perhaps not repetitive, do not remain distinct in the viewer's mind. Part of the problem is

Continued on page 15



Henry Hay

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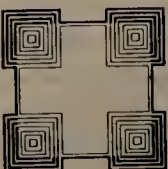
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BOOKS

Probing the Patriarchy

By Eric Rogers

ABOUT MEN by Phyllis Chesler, Si-
mon and Schuster, 1978. 281 pp.
Hardcover.

TENDERNESS IS STRENGTH by
Harold C. Lyon, Jr., Harper and
Row, 1977. 267 pp. Hardcover.

Phyllis Chesler has written the first
book about men that looks directly at
the causes and ramifications of the
problems men have had dealing with
power. While over a dozen books have
come out over the past two years as
part of the "men's liberation" move-
ment, none of these books has been
able to get beyond a superficial look at
the frustrations men face in their quest
to be "masculine." Chesler does not
spend much time feeling sorry for the
burden that is thrust upon men. She
cuts directly to the heart of the issue
and explores what she calls "the psy-
chosexual bases of male personality"
with candor and insight. Her conclu-
sions are radical and frightening, and,
considering the substantial factual
backup Chesler provides, they must be
dealt with.

The first section of the book is a
series of photographs illustrating the
images of men that have appeared in
art. Chesler's commentary is startling
because she begins by focusing on the
images of father-son violence in the
Bible (Abraham and Issac, God and
Jesus) which is itself a powerfully
violent portrait of men. This section,
while full of interesting points, lacks
the necessary psychoanalytic back-
ground to go unquestioned. The
analysis does not come until the last
section of the book, but when it comes,
Chesler's rage confronts thousands of
years of patriarchy.

Chesler's thesis is that a child's rela-
tionship with his or her father is the
major cause of the problems that a child
has with power. She looks particularly
at the relationships of fathers and sons
and the way in which sons learn to deal
with their father's anger, aloofness,
and violence. It is in this area that
Chesler's contribution is important.
We've become accustomed to blaming
mothers for the failures of their
children, assuming that since daddy
was never home, mommy had the
greatest influence on the child. Chesler
believes that, however absent a father
is from his children's lives, he has a
significant influence on them because
he holds the power in the family. The
men who beat their children and then
feel guilty and warm up to them are
sending a very mixed message. This
message greatly affects the way that
child deals with love.

Chesler's interpretation of the
Oedipal Complex is intriguing and
seems to fit her purposes well, but for
those of us who have long ago thrown
out the theory, her points ring hollow.
Chesler's reason for rehashing the tale
seems to be to show that sons are
forced to make some kind of truce with
their fathers in order to stave off the
hostility and violence. This becomes a
truce that men make throughout their
lives whenever they confront other men
who hold power. Men have learned
two ways of making this truce — by
joining the violence of their fathers or
by choosing "overt male homosexual-
ity". These are the only safe ways out.

The men who forge a truce by
joining the violence that is "acceptable
male behavior" go on to wage wars,
rape women, and work their way up in
patriarchal hierarchy. The truce ex-
tends into these men's sex lives and it is
this area that Chesler probes best with
her insightful eye. She found men

reluctant to speak about sexuality,
although she was able to extract im-
portant information from their garbled
comments. In chapters titled "On
Having A Penis" and "Talking To
Men About Sex", Chesler explores the
way in which male sexuality is indica-
tive of men's quests for power and the
unresolved relationships with their
fathers.

Although Chesler frequently relies
upon the theories of Andrea Dworkin
and John Stoltenberg, she delivers her
own conclusions without Dworkin's
rage and Stoltenberg's angry con-
demnation. While all three writers
make a major contribution to the issue
of men and power, Chesler seems most
articulate and effective in getting her
points across to the reader. Dworkin
and Stoltenberg conclude that por-
nography and S&M should be dis-
couraged or outlawed, which causes
some real questions in my mind.
Chesler avoids drawing conclusions
and, while this has its obvious benefits
(critics cannot disagree), the important
ideas that this book puts forth do not
reach a constructive conclusion. To my
mind Chesler's views are on target, but
what are we to do to remedy the con-
dition of men?

The alternative to joining with the
violence of men, and perhaps Chesler's
unstated remedy, is to bond with other
men fully, including sexually. It is in
her analysis of homosexuality that
Chesler takes risks and her theories are
without enough evidence to support
them. Anyone who discusses the "rea-
sons" for homosexuality is treading on
thin ice, but Chesler forges ahead with-
out hesitation. She sees male
homosexuality as a means of resolving
the father-son relationship, the
Oedipal dilemma. The question that re-
mains unanswered is why do some men
resort to homosexuality and others to
violence against women in seeking to
resolve their relationship with their
father? And, if there is a strong
societal renunciation of overt homo-
sexuality, why do some men overcome
it and others don't?

Chesler sees heterosexual men ex-
pressing the feelings that they have
towards their fathers more safely and
"privately" with a woman. She goes
on to conclude, "It is the renunciation
of overt homosexuality which allows
men to fuck, marry, and protect
womb-men (women) whom they also
fear, despise, and envy. The renuncia-
tion of overt or total homosexuality
ensures the propagation of the human
race . . ." This is a strong statement,
but it is not without its germ of truth.
Only by reading the book and under-
standing how Chesler reached this con-
clusion can one hope to reach that
germ.

This is an important book because
Chesler takes risks and explores un-
comfortable areas. The book has been
received harshly by many critics,
mainly because of her manipulation of
basic Freudian theory. While some
critics prefer to write off the work of
Dworkin, Stoltenberg, and Chesler as
products of feminist rage and "man-
hating", their work deserves to be
taken seriously. If Chesler proves
nothing else, she proves that men —
gay and straight — have chosen to
avoid the complexities and anger in
their feelings towards their fathers and
these unresolved relationships are
carried throughout their lives. Men's
violence against men is the next closet
that needs to be opened.

It's fortunate that another book is
being published at the same time as
Chesler's book that focuses on a

Continued on page 13

BOOKS Cast As Decadents, Again

By Robert Etherington

Tangier by William Bayer,
E.P. Dutton, 350 pp. \$9.95

For a reason I will ultimately explain, I wish I could completely condemn *Tangier*, a fictional guide to the follies and foibles of the wealthy foreigners who have long controlled what little money and attractive real estate this Moroccan city possesses. But author William Bayer is by no means untalented and has succeeded in creating an interesting environment populated with believable, if largely disgusting, human beings.

Tangier's modern history has been eccentric. By agreement among the various colonial powers, it became an "international" city, not subject to the authority of any one nation. The absence of a firm government made it into a haven for dope smugglers, white and black slavers, left-over Nazis, assorted crooks and con artists, as well as wealthy foreigners who, for one reason or another, felt uncomfortable in their own countries. Many of these people stayed on (uninvited) after *Tangier* was finally attached to Morocco in the 1950's.

For years, the foreigners, lounging in their luxurious villas, exploited the cheap labor of the native population, siphoned off the city's limited water supply to keep their golf courses green and bought up all the best land, leaving the Muslims confined in slums. William Bayer, as an American Foreign Service officer formerly stationed in *Tangier*, was to some degree radicalized by his first-hand observations of the corruption, the cynicism, the greed of the foreigners and *Tangier* is a condemnation of their abuse of the natives and a plea for their expulsion.

Principal among the foreign residents in the novel is British aesthete Peter Barclay, who is frightfully annoyed that an Arab slum blocks his villa's view of the Atlantic. If only "those damn people down there could be taught to devour their young," then their slums could be transformed into something picturesque like "a valley full of Moroccan shepherds playing flutes." Down the road from Barclay lives the wealthy South American painter Inigo, who is irresistibly attracted to Arab boys, particularly those who beat him up. Next door is a retired French general who bitterly regrets the loss of the French colonies, for native "slaves" are so necessary for a really civilized life. And there is the inimitable Patrick Wax, with his collection of crucifixes which have "a twofold usage: as religious paraphernalia, and to ream boys in the ass." Patrick, like Barclay, generally dislikes the Arabs. "The dungheap's precisely where they belong. It's good for them down there. Builds their character."

Together these and similar creatures rush about on their corrupt little errands, completely oblivious to the increasing anger and disgust of the

Arabs, until a riot in the slums spreads out to the foreigners' villas and the monsters are consumed by a purifying conflagration (though their places are quickly taken by *nouveaux riches* Moroccans. *Plus ca change, plus c'est la meme chose.*)

Author Bayer has a good ear for dialogue and considerable skill in contrasting the luxurious life of the foreigners with the overcrowded, fetid, waterless existence of the Arabs. In presenting a closed little world of nasty foreigners surrounded by justifiably hostile natives, *Tangier* bears some resemblance to the Asian novels and stories of Somerset Maugham, which in itself would make it worth reading.

Yet I despise it. (And so, probably, would Maugham.)

Bayer has chosen as the ultimate symbol of foreign corruption *homosexuality*, principally the lust that nearly all the foreigners seem to have for Arab teenagers. "It was pathetic that so many people — painters, writers, British aristocrats — had found their way to *Tangier* in order to satisfy perverse needs . . . These tastes corrupted them and in turn corrupted the town." One Arab character complains bitterly:

Rather than sticking together and sleeping with each other, you insist on taking advantage of Moroccans who are ignorant and poor. It's racism really — exploitation. Our boys are booty to be plundered, animals to be penetrated and used. Have you any idea what this does to us? It's far worse than going into a poor country and exploiting the cheap labor, resources — phosphates or oil. We're talking about human beings. . . .

All of this assumes that a) Moroccan boys are all ignorant; b) they are entirely unwilling "victims" of the foreigners' "perverted lusts"; and c) that homosexuality is totally evil. Bayer has here embraced the Old Left line that homosexuality is a form of "bourgeois decadence" which forever threatens to undermine the virtue of the proverbial workers and peasants. Interestingly, with only one exception, all of the principal Arab characters (the "good" guys) are entirely straight; only the foreigners (the "bad" guys) are allowed to be gay. Would Bayer have us believe that *Arab* men never lust after Arab boys? And do all homosexual relationships between foreigners and natives necessarily constitute "exploitation"? When an Arab hustler brutally murders one of his foreign johns, Bayer shows little sympathy for the victim. Indeed, he assumes he got more or less what he deserved. In the face of such a revelation I am forced to ask, paraphrasing Joan Crawford, "Whom is exploiting whom?"

Had Bayer kept his homophobia to himself, I could in good conscience recommend *Tangier*, for it is not badly written. But Bayer's insistence on using homosexuality as the principal symbol for the very real exploitation of Third World people makes me regard *Tangier* as dangerous rubbish.



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BOOKS Continued from page 12

similar subject. *Tenderness Is Strength* by Harold C. Lyon, Jr. shows the other side of the subject. It probes the problems that plague men and attempts to make a solution, yet the answers the book provides are so simple and so superficial that they seem ludicrous. How serious should one take a sociology book with an introduction by John Denver ("Thank God I'm A Country Boy")?

The book is an example of the worst kind of liberal tendency in America's pop sociology field — it ignores the

root issues. Lyon wants men to be more tender, but he never challenges basic stereotypes of sex roles. Men should get in touch with their "feminine" qualities, yet they don't have to give up the power. Lyon has given the subject much thought but has not carried his analysis far enough to make a substantial statement. Chesler's risks and Lyon's caution make the difference between the kind of literature that makes a contribution to contemporary thought and the kind of book that gathers dust on shelves.

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LESBIANS ON RACISM

Continued from Page 10

earn more than the average Black family, my rent is high and more than one-quarter of my salary is taken by the government for tax purposes. I am

certainly in no position to give up my job for anybody, Black or white. Besides, individual acts of charity are not effective remedies for problems which are so deeply rooted in the fundamental institutions of American society. I must remember that most of the problems that I encounter are also experienced by Blacks.

The people who run the companies profit when white and Black workers compete with each other for a limited number of jobs, because this keeps wages down. The government benefits when we compete for available schooling and health care, because it distracts us from asking them why there isn't more for all of us. In 1978, most white workers get somewhat more than Blacks, but never enough to feel secure. No worker ever gets all the wealth which her work creates. Because of financial insecurity we often fear any change which might cause us to lose the little we have. I've always been taught that a certain amount of unemployment is inevitable, even though it seems that the few white men who control the big corporations and the government have a lot of control over just how much unemployment there is and just who gets to work. The existence of a large number of unemployed people keeps those of us who are employed from trying to make any changes and keeps our wages down. When I feel I deserve a raise or I just don't like the way things are happening at my job, I have to remember that there are many people who would like my job. The ghettos, in fact, are filled with many unemployed people. This situation is not much different, in fact, from the one advocated by the upper class in colonial Virginia when they deliberately designed laws that would disrupt the unity between Black and white working people who were fighting for their rights.

Because of the way things are set up, a much higher percentage of Blacks are unemployed. Recently, U.S. Department of Labor statistics indicated that the unemployment rate for Blacks is 13%, for whites 7%. As long as those of us who are employed believe that the unemployed aren't working because they don't want jobs, and not because business people refuse to hire them, we will never be able to get together and work for more and better jobs for everyone.

With all this talk about affirmative action, I have heard that Black people are taking up places in employment and higher education because the people in charge are required to give them these opportunities by law. I support this legislation for lack of any other way to give Blacks the opportunity in employment that is their right as Americans. I have to look out for myself, too, and I want to get the job or get into school when I feel that I am qualified, even when some people decide that I am not. This is the kind of society where everybody must work for their own success. We have to compete, and the best *man* is supposed to win. But, lately, I have been thinking that there is another side to this picture. White men, Black men, white women, and Black women usually do not compete for the same jobs, as most are sex and race specific. Affirmative action only covers a small number of professional level jobs, especially that of affirmative action coordinator, which is one of the few instances where Black men, white women, and Black women compete, although even that job is often held by a straight white man.

The Other Side of the Picture

Very few of us every really manage to get ahead. In fact, according to a U.S. Treasury Department paper of May, 1967, 2.2% of the total population owns 86% of the nation's corporate wealth. This wealth is not obtained through hard work and good grades, which are certainly no guarantee of success in today's world, but usually passes through the hands of members of upper class families and their friends. It is not hard to conclude that the profits that are made by all the companies in producing and selling the things we buy, the food, clothes, cosmetics, etc., are kept by a small number of people on the very top, who have worked out all kinds of ways with their lawyers and Congressman to avoid paying taxes on their very large incomes and holdings. That's why our taxes are so high, not because Black people are on welfare. We pay all the taxes and they make all the money.

I do not believe anymore, as the TV tells me, that things are as good for me as they could ever be, with a few minor changes here and there. I am convinced that things do not have to be this way, that we do not have to live in a society where a minority of the people live rich, beautiful and diverse lives at the expense of the hard work and happiness of the large majority. I am trying to search for the reasons for the suffering and injustice I see around me, in the hope that I will be able to discover the most effective means for action: I am trying not to give in to the type of fear which leads to scapegoating, narrowness of interest and shortsightedness, strategies which in the long and short run will benefit neither me personally nor the groups that I am a part of — lesbians, women, Jews, working people, gays — not the groups which I do not feel a part of, but whose struggle I certainly support — Blacks, native Americans, Asians, Hispanic people.

Those of us who are white may not have thought about racism for awhile; after all, the media decided that the Black movement was out of style after the riots in the late Sixties calmed down. Some of us have not thought about racism for awhile because we have been too involved with the very immediate concerns of our personal lives — jobs, lovers, friends, bills — or because we feel that the movements we are associated with have already recognized and completed analysis of this issue. Many of us were young when this analysis was taking place, or did not have the educational background or the leisure time to feel comfortable participating in these discussions. The analysis will always remain meaningful until the injustices which originally raised our consciousness have changed.

Unfortunately, these same problems are still very much with us. As long as we continue to live in a society whose most obvious and possibly most atrocious flaw is the death and suffering it inflicts on peoples of color here and around the world, I feel that the ideas discussed above are, and will continue to be, serious and important. I think the time has come to collect all the cards and reshuffle the deck, to redefine our needs, our wants, in the context of what that would mean for us as part of America and the world. We must fight racism and sexism by uprooting the corporate managers who manipulate and control our lives and cause so many of us — women, Blacks, gays and working people — to be cheated out of getting the quality of life we deserve.

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— Joseph Cain, In Touch

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FILM *Continued from Page 11*
that as a structure it seems to have been used, as an afterthought, as a way to order the material, rather than as part of a pre-planned approach to the whole project. The group had over fifty hours worth of filmed interviews to work from, and I suspect that without a definite pre-conceived plan it was difficult to work toward a unified whole.

Since the publication of R. D. Laing's *The Politics of Experience* in 1967, it has become a commonplace that "the personal is the political". When we watch *Word is Out*, we can feel the interviewees' lives relate to our lives and understand both in political terms. The problem is that there is very little movement occurring. The identification itself is not enough. The film ends with shots of the San Francisco Gay Pride March. They are joyous and celebratory, but on some basic level do not follow from the rest of the film. It isn't that you wouldn't expect to see the people in the film at the March (Sally Gearhart delivers a major speech), but rather that the emotional, psychological, and political connections have not been made. We can believe that they would be marching, but the reasons or "why", or "how they have reached this place in their lives" is never felt, or made entirely clear.

2. "While the film doesn't pander to any audience by having gay spokespeople who are 'respectable', you have to remember to talk to your audience in terms in which they can hear you. If you're trying to convert the Women's Temperance League to Socialism, you don't do it with a martini in your hand. A lot of people call that being co-opted, but it depends on what you want."

—Peter Adair

A lot of gay movement people may be disappointed that the film does not picture more "politicos". Only two or three of the people mention having any connection with organized gay politics, and that is kept at a minimum. It is, of course, true that only a small percentage of homosexuals *do* have anything to do with organized gay politics. The irony is, however, that most of the changes that have occurred in the past twenty years, and most of the publicity and fighting that have happened, have been spearheaded by organized, overtly political, gay groups. The film has made a decision not to focus upon this activity and to present personal stories. Many straight people will be threatened by the people's lives they will see on the screen; any organization, militant or not, might be more than they can deal with.

The homosexual community is largely an invisible one. *Word is Out* has focused on making that invisibility visible, but to ignore, or downplay, what is visible, would seemingly give a slightly distorted picture. But it depends on what you want. The most curious case of something being left out is the fact that Henry Hay is interviewed, and his affiliation with the Communist Party in the thirties, or his work with Mattachine in the fifties and early sixties, is not mentioned and this exclusion (no matter what one thinks of Mattachine now, it is an incredibly important part of our history) represents a real loss in the film.

3. "Always the priority was people being able to tell their own stories. In later interviews there was more of a focus, because people were chosen for specific reasons."

—Lucy Massie Phenix

The people who come off best in *Word is Out* are those who have an innately appealing quality: Pat Bond,

David Gillon, Sally Gearhart are stand-outs. They know their stories and what they are going to say. There are glimpses of life, joy, and pathos in all of the people interviewed, but too many times there is something that comes between these honest people and the camera. The quality of filmmaking here is not great — the editing is sometimes rough, the camera at times a bit out of focus, the framing of scenes rather boring — but it is accomplished enough to let the people and their experiences shine through. The interviewing, while for the most part all right, does lack a certain probing. It is there more to continue the conversations than to open and delve.

The sections of the film that deal with Nadine Armijo and her lover Rosa have a strange, pushy, almost insensitive quality to them. At one point Nadine says that she may study plumbing and the interviewer, rather condescendingly, says that it will be nice for them to have running water in their little cabin. Although both women are interesting, charming, and very moving, there is a tension between their lives and the camera that is a bit unsettling.

III. The Critics

1. "A Gay Movie for Straights"

—Harry Haun, reviewer
for the New York Daily News

Any film has to be thought of in terms of its audience. *Word is Out* has received almost unanimously rave reviews from all of the critics. In many cases the critics told more about themselves than about the film. Janet Maslin's *New York Times* review, while very complimentary, betrayed some very odd attitudes. She describes soft-spoken Betty Powell as being "strident", and compliments the film on its lack of any "insistence upon gay supremacy or solidarity".

It may be true that *Word is Out* is a gay movie for straights — and that is not a horrible thing. We have little enough good press and some every now and then wouldn't hurt. The straight press is going to see whatever it wants to see in the film (or any film for that matter) and I suspect that to some degree the slightly patronizing, yet very good reviews, are due to both the film's charms and a liberal anti-Bryant backlash.

The task before a gay reviewer is a little harder. Most of the gay press has given the film rave reviews. The one exception is a good, well thought out critical review in *Gaysweek*. There may be a tendency in the gay press to overpraise the film. It is after all major movie by and about gay people. It is also getting enough good straight press to ensure its being shown and distributed throughout the entire country. One would think that it is what gays concerned with the media have been waiting for.

But unfortunately the film is not perfect. It has its shortcomings, both politically and technically. I found it difficult to write about, and to think about, a film whose basic premises and concepts I had trouble with, yet a film which moved me many times while watching it. Perhaps it is a different movie for straights than it is for gays. I suspect that it is going to make any number of different people happy and anxious for several varieties of reasons. It is by no means a terrible film — though not a brilliant documentary as some have acclaimed — and there is much to get from it, depending upon where you are coming from. It is a brave and courageous attempt by gay people to present ourselves as we see ourselves. Whatever is wrong with the film, and whatever people's disagreements are, it is a fine beginning.

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Continued from page 8

thing, it is that appealing to the democratic traditions of the United States is not a sufficient defense of gay people.

Second, as part of the effort to honestly deal with voters' lack of information about gay people, the coalition wants to wage an educational campaign which specifically raises the issues on which the New Right continually slanders us. Many lesbians and gay men have had personal experiences of talking to straight people about being gay, and having them respond positively to the new information; the ECHR wants to carry those experiences over into the campaign. For instance, they want to specifically raise questions of child abuse and incest in the States, and in that context share information about child molestation by strangers and the myth of "homosexual recruitment."

Actually talking to people is the third point of the Eugene campaign. The coalition feels that a personal campaign, as opposed to a media campaign, both makes more sense theoreti-

cally (as related to the second point), and is more possible in Eugene than it might have been in Miami. This means that the coalition wants to put speakers in favor of gay civil rights before every group in the city, and at local get-togethers in people's homes. They want voters to actually meet and have a chance to talk to gay people before the election. They want gay speakers to have a chance to talk to individual voters, too, to be able to connect with the issues in those individuals' lives.

The main thread running through these three general agreements is a commitment to raising both "gay-people" and "all-of-us" issues in every context of the campaign. There are reasons to believe that such a campaign might be effective in preserving a civil rights law for gay people in the face of a massive campaign of bigotry on the part of the New Right (the local anti-gay coalition is already making arrangements to bring in workers from the so-called "Protect Our Children" organization which figured so prominently in Miami as "Save Our Children"). For one thing, Eugene is a small town, which increases the possibility of contacting a large segment of the voters. For another, it is a traditionally liberal college town, with an enormous student community (the Associated Students of the University of Oregon is already planning to aid the pro-gay campaign), a very large and diverse feminist community, and an active leftist community.

Also working in favor of gay people is the fact that this referendum is appearing on a primary ballot. This means that gay civil rights will not be the sole focus of people's attention in the weeks before the election: Voters will be trying to decipher a lot of issues, which should mean that there will be few voters who turn out solely to vote against civil rights. In Oregon, a primary election also usually means a large proportion of liberal voters make it to the polls, a factor which should help rather than hinder the gay community.

These various elections factors, combined with the coalition's campaign of personal contact, mean that gay civil rights might actually survive a general election (something which no other civil rights legislation in the United States has ever been expected or required to do). Whether the campaign succeeds or fails, the tactics used by the very broad-based coalition will also give gay people all across the continent more information on how to respond to and fight the increasing attacks from the New Right.

Requests for information, or donations of money (or both) can be sent to the Eugene Citizens for Human Rights, Box 402, Eugene OR 97440.

GCN's Art Department is looking for Volunteer Artists to design illustrations and Cover art. Call Bob at 426-4469. Good opportunity for Art students to get practical experience.



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Janet Maslin, N.Y. Times

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David Ansen, Newsweek

"Fascinating, informative, poignant and irreverently funny."

William Wolf, Cue Magazine

"'WORD IS OUT' is a landmark movie for human rights in general, for gay liberation in particular, for the whole history of documentary filmmaking. These stories are sometimes sad, often funny, and almost always touching. These are real people, full of flaws and feelings and frustrations and hope, and they are absolutely magnificent. One of the most politically powerful movies I've ever seen."

Rob Baker, Soho Weekly News

"Waves of love flow from the screen."

Tom Allen, Village Voice



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photo by Stephen Hodge

Buena Vista Vocalists

By Eric Rogers

Off-the-Wall theatre of the arts in Cambridge will be showing their fantastic program of short anti-sexist films, **Heart Throbs '77**, until April 25. The thirteen films shown focus on sexuality & sensuality and include **James Broughton's** *The Bed*, **George Griffin's** *The Club*, and *Desire Pie*, an animation by Cambridge film maker **Lisa Crafts**. **Off-The-Wall** is located at 861 Main Street outside of Central Square and information on ticket prices and scheduling may be obtained by calling 547-5255. This program was banned in Cambridge last year and now legally returns for those people who missed the bawdy, often grotesque humor of **Heart Throbs '77**.

Some good women's music will be around New England next week. **La Triba**, a women's conga ensemble will be at **Amaranth**, 134 Hampshire St. in Cambridge on Sunday, April 23, at 8:00 p.m. Phone 354-8371 for more information . . . Feminist singer, songwriter and pianist **Margie Adam** will be in concert on Saturday, April 29 at 8:00 p.m. in Chapin Auditorium, Mount Holyoke College, South Hadley, Mass. Phone 413-538-2178 for more information. If you missed **Margie** in Boston last year, you may want to take a drive out to South Hadley and see her there . . . The **New England Women's Music Festival** is happening May 5-7 in Portland, Maine. The weekend will include workshops, concerts, and a dance concert with **Lillith**. Also performing will be **Kay Gardner**, **Polly Baker**, **JoAnne Forman**, and **New Harmony Sisterhood Band**. For information, call in Maine, 207-780-4086 or 207-774-7480 or write to U.W.F. 92 Bedford St., Portland, Maine 04013 . . .

Elaine Noble will be speaking on "Women in Politics", on Thursday, April 27, at 7:30 p.m. The lecture is part of a four-day women's weekend at Mount Holyoke College. For more information call 413-538-2178 . . . GCN reporter **David Brill**, while on a special investigation, was asked for proof of age last weekend at Father's Three, Beacon Hill's non-gay drinking spot. Says **Brill**: "That's the first time I've been asked for ID proof since I was 14 — and the drinking age was 21 then!"

How about a little mountain climbing in springtime? **Boston Unitarian Gays** will be leaving on Saturday, April 29, at 9 a.m. from the corner of Charles & Beacon St. in Boston for an easy hike up Wachusett. Why not join them for a day in the country? Call 277-6167 for more information . . .

. . . If you're interested in helping plan **Lesbian & Gay Pride Week '78**, come to the next open steering committee meeting, on Tuesday, April 25, at 7:00 p.m. at the Dignity office, 355 Boylston St. . .

The **Regency Health Center** is having "Four for All" nights every Tuesday through Friday from 6:00-10:00 p.m. "All" means not only your locker/

room but all kinds of refreshments. They recently had a pepperoni & cheese party! Incidentally, **Regency** owner **Jim Mitchell** has impressive plans for the club, including disco dancing, exercise and weight-reducing programs, and special events every week . . .

Word is Out is now in Cambridge at the **Orson Welles Cinema**. I found it to be an exciting and interesting movie. Some of the nicest things about it are the musical performances by **Trish Nugent** and **Buena Vista**. **Trish** has just released her first album *Foxglove Woman*, distributed by **Olivia** which includes the song *Were You There?* which I found to be quite moving. I also was impressed by the harmonies **Trish** sang with **Carol Vendrillo** . . . **Buena Vista**, a group of nine men, singing good gay pop music, also appeared in the movie. They sang one of my favorite oldies, *He's A Rebel*, as well as *He's Okay*, about boyhood boy-friends. **Buena Vista's** been playing the club circuit in San Francisco for two years and, with the release of their single, *He's Okay* and *Hot Magazine* (about porno magazines), their careers are blossoming. They also sing good **Frankie Valli** harmonies and their musical backup is terrific. Copies of the record are available by mail for \$1.50 each, plus 25¢ postage and handling by writing to P.O. Box 14731, San Francisco, CA 94114. Why not drop them a line and give their music a listen. . .

Tony Bosco's Delivery Entrance hosted a **Papagayos** party last weekend that I'm told was quite a success . . . **Tony's** cozy bar and restaurant is hopping weekend nights . . . Seems like leather-lovers are returning after a year visiting elsewhere . . . Thursday night two-for-one night at **119 Merrimac St.** is packing them in! . . .

Fred Daniels, who works as the receptionist at the new gallery/hair salon **Norman's** at 69 Newbury St., will be onstage Monday night with **Beverly Sills** at the **Hyne's Auditorium**. I wonder whether **Beverly** realizes that one of her extras is talented **Freddy** . . . **Closet Space** host **Lisa Schwartz** will be bringing **Woody Simmons** and **Nancy Vogl** to the show this Sunday, April 23. If you missed their show at **Paine Hall** last week, don't miss them on **Closet Space**, at 9 a.m. on **WCAS AM 740** . . . Next week **Closet Space** will bring us a talk with parents of gays. . .



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- 9-10—Entertainment '78
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GAY TEACHERS

A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)

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We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box 92. (c)

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If you desire penpals, please contact M.C.C. of the Rockies, POB 9536, Denver, CO 80209. (c)

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23, lonely and in desperate need of someone to write. Correspondence will immediately be answered. Randall Burger, 150-018, P.O. Box 69, London, OH 43140. (47)

I would like to share with you the news that Ray Barker and Wilford Seek were married in the Idaho State prison. I feel that brothers and sisters in the free world should send their good wishes to these two. Ray Barker 13910, P.O. Box 14-9-72 and Wilford Seek 14845, P.O. Box 14-8-65 Boise, ID. Sincerely, John Lloyd 13761, P.O. Box 14-9-72, Boise, ID 83707. (47)

organizations

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hogen, pastor. Office 523-7664. All persons are welcome.

A Lesbian support group will have its first mtg May 2 at 7pm at NH Feminist Health Center, 38 S. Main St., Concord, NH. The group is free and will run for 9 wks. initially. For more info call (603) 225-2739. (41)

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If you believe organized religion is the greatest enemy of Gay Liberation, write for information on a new movement to GALA, P.O. Box 14142, San Francisco, CA 94114. (41)

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In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 884-0653; 347-6234.

COMING TO S.F. BAY AREA?

Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 pm. Lesbians especially welcome. For more info call Bob Wheatly at 742-2100. (D49)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. 756-0730.

publications

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, Ga. 30306. (c)

FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women, 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 Issues (In Plain Envelope) To: REGIMENT, Box 247, Grand Cent. St., NYC 10017.

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS, C/O DOB, 1151 Massachusetts Ave., Cambridge, MA, 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

BOSTON BAR GUIDE

BAMBOO LOUNGE

30 Avery St. Food, Mixed.

BOSTON EAGLE

88 Queensberry St. 247-9586 Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM

CARNIVAL LOUNGE

39 Boylston St. 338-7159 Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778 Food, Men.

CITADEL

22 Avery St. 482-9040 Dancing, Men.

CLUB 76

76 Battery March St. 542-3377 Food, Women and their friends.

THE BAR

252 Boylston St. 247-9308 Noon to 2AM, 7 days a week. Dancing, Games, Food.

BOURBON STREET

(1st floor Citadel)

22 Avery St. 482-9040 Entertainment, Dancing.

DELIVERY ENTRANCE

At The House Restaurant. 12 Wilton St., Allston 783-5701 Men & Women. "It's Different."

HARRY'S PLACE

45 Essex St. Dancing, Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577 Leather, Men, Sunday Brunch 7PM, Thurs.

NAPOLEON CLUB

52 Piedmont St. 338-7547 Dancing Fri., Sat., Sun. Men.

PARADISE

180 Mass. Ave., Cambridge Talking, Mos'ly Men, 864-4130

PLAYLAND

21 Essex St. Men (Some Women).

119 MERRIMAC

119 Merrimac St. 523-8960 Dancing, Men, Tues.-Thurs. Buffet 9-11PM

SAINTS

(Call 354-8807) Women. SOMEMHERE

295 Franklin St. 423-7730 Disco Dancing, Mixed, Sunday Brunch 12-2PM.

SPORTER'S CAFE

228 Cambridge St. Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM.

STYX

20 Blagden St. 247-3910 Disco Dancing, Men.

THE SHED

272 Huntington Ave. Leather, Men, Sunday Brunch 4PM.

TOGETHER

110 Boylston St. Disco Dancing, Mixed.

1270

1270 Boylston St. 261-1257 Disco Dancing, Mixed (Mostly Men).

TWELVE CARVER

12 Carver St. Men.

EVERYWEEKEVERYWEEKEVERYWEEKEVERYWEEKEV

MONDAYS

11:30am — Lesbian Support Group meeting at Tufts Women's Center, 628-5000 ext. 702.
12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome.
5:30pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.
6-10pm — NH Lambda for Lesbians, phone (603) 228-8542.
6-8pm — Lesbian awareness consciousness-raising group. BU Women's Center, basement of Sherman Union Bldg. 353-4240.
6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316.
6:30-8:30pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA.
7-9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537.
7-9pm — U. of Vermont Gay Switchboard, 656-4173.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7-9pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203)486-4737.
7:30pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.
7:30pm — Lesbian Feminist Union meeting, 55 Eddy St., Providence, RI.
8pm — Nashua (N.H.) Area Gays rap session; call (603) 882-8732.
8pm—Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419.
8pm — Lesbian Rap at Women's Center, 215 Park St. NH.
8pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.
8-9pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT, (203) 521-4553.
8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.
8:15pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston.
8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.
8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646.
8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.
9pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.
TUESDAYS
6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT. (203)486-4738.
7pm — Pot Luck Supper, 228½ Atwells Ave., Providence, RI.

7:30pm — Integrity, gay Episcopalians, Emmanuel Church, 15 Newbury St., Boston.
8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.
8pm — Martha's Vineyard Gay Women & Men's Rap Group; info and details call 627-8097.
8pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.
8:30pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI, 231-5853.
8:30pm — Deaf lesbians and gay men are invited to meet other deaf and hearing gays who know (or are learning) sign. MCC, Old West Church, 131 Cambridge St., Boston

To update your listing or to put a new listing into Everyweek send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.

WEDNESDAYS

6:30-8:30pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247.
7pm — Lesbian Support Group, UNH Women's Center, Durham, NH
7pm — Liberation Rap Group, (617) 756-0730.
7-10pm — Gay Women's Collective meeting. Storrs, CT. Info: (203) 486-4738.
7-10pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.
7-10pm — Gay Women's Collective meeting, Storrs, CT. Info. (203) 486-4738.
7-9pm — University of Vermont Gay Switchboard, (802) 656-4173.
7:30pm — MCC midweek service, 11 Amity St., Hartford, CT.
8pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.
8pm — HUM meets, Box 262, Fitchburg, MA 01420.
8pm — Yalesbians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.
8-10pm — Harvard-Radcliffe Gay Student Assoc. meeting. 2nd floor, Phillips Brooks House, Harvard Yard. 498-2014.
8-10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360.
8:30pm — Gay-straight Rap, UConn, Mental Health Clinic. (203) 486-4705.
9-12pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.
10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).
10:15pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

THURSDAYS

5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.
7pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA.
7m — Game Night, 5 Junction St., Providence, RI, alternate weeks.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7:30pm — Daughters of Bilitis. Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633.
7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs.
8pm — Lesbian Liberation, informal rap group Woman's Center, 46 Pleasant St. Cambridge, MA
8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT.
8pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.
8pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.
8-9pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.

8:30pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center.
8:30pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.
9pm — Emerson Homophile Society, rm. 24, 96 Beacon St., Boston.

FRIDAYS

7-8:30pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.
7-9pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.
7:30pm — Am Tikva service, social at Frost Lounge, Eli Center, Northeastern Univ., 300 Huntington Ave., Boston.
7:30pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.
7:30pm — Gay get-together, downstairs round-room, Billings Center, U of VT, Burlington.
8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450, M-Th eves.
8:30pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston.
9-12pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT.

SATURDAYS

2pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston.
3-6pm — Gay folk dancing for women and men, Peabody room, 3rd floor, Phillips Brooks House (north end of Harvard Yard). Call Eric (617) 776-6377.
10pm-3am — Worcester Hotline, 791-6562.



SUNDAYS

9am — Closet Space 740AM with Lisa Schwartz and Joe Martin. (Boston)
11am — Church of the Beloved Disciple, 348 West 14th St., NYC.
1-2:30pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.
2pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
2pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.
2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6pm — Gay Women's Group of Providence rap, (401) 831-5184.
5pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.
5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.
5:30pm — Exodus Mass, Arlington St. Church, Boylston St. entrance, Boston.
5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston.
6:30pm — Gay Church services, 23 Franklin St., Bangor, ME.
7pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).
7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247.
7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).
7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:30pm — MCC worship, 425 College St., New Haven, CT.
7:30pm — MCC/Hartford, 11 Amity St., Hartford, CT.
8pm-12am — Brown/RISD Gay Students Association, 305 Faunce House, Providence, RI. (401) 836-3062
8-12pm — NH Lambda for lesbians; phone (603) 332-4440.

CALENDAR

We've expanded our calendar to include monthly listings. The deadline for Calendar Items is Wednesday at noon for the following issue.

22 sat

Boston — The semi-annual membership meeting of Gay Community News will be held at 1pm in the GCN offices. Nominations for Board members will be taken from the floor. All members of the GCN corporation, including volunteers, are urged to attend.

Cambridge — Gay Folk Dancing. 3-6pm 3rd floor, Phillips Brooks House, Harvard University.

Newton Centre — "Gay Women and the Church" Conference, sponsored by the Women's Theological Coalition of the Boston Theological Institute. 9:30am-4pm in the Faculty Lounge of Andover Newton Theological School, 210 Herrick Road.

Newton Centre — Concert of Women's Music by Carole Etzler, feminist musician from Atlanta, GA. 8pm. Sturtevant Hall, Andover Newton Theological School. \$250 donation.

23 sun

Cambridge — CLOSET SPACE (WCAS 740 AM). Music provided by songwriter-musician Woody Simmons and Nancy Vogl. 9am.

24 mon

Boston — Boston/Boise Committee meeting, 8pm, Old West Church, 131 Cambridge St.

Providence — Rhode Island College 3rd Annual Gay Symposium (all week). Arnie Kantrowitz, author of *Under the Rainbow: Growing Up Gay* and Isabel Miller, author of *Patience and Sarah* will speak on "Gays and Literature". 8pm. Clark Science Bldg. Rm. 125.

25 tues

Boston — Mass. Caucus of the Gay Nurse's Alliance, monthly meeting. Topic: "VD in the Gay Community". 7:30pm, Club '76, 76 Battery March St.

Providence — Rhode Island College Gay Symposium. Vito Russo will give a presentation on "Gays on Film". 8pm, Clark Science Bldg. Rm. 125.

Boston — Lesbian & Gay Pride Steering Committee meeting. Dignity, Arlington St. Church, 355 Boylston St. 7pm. All welcome.

NYC — "Working for Gay Rights: The Role of the Media". WBAI-FM commentator Frank Richter will discuss the media's place in the gay rights struggle. West Side Discussion Group, 26 Ninth Ave. 8pm.

26 wed

Providence — Rhode Island College Gay Symposium. Gary Drake, gay social worker, will speak on mental health issues. Brian McNaught will speak on the Church and Homosexuals. 8pm, Fogarty Life Science Bldg Rm. 050.

27 thurs

Providence — Rhode Island College Gay Symposium. Jean O'Leary, co-chairperson of NGTF, will speak on "Politics and Gay Oppression". Fogarty Life Science Bldg. Rm. 050. 8pm.

NYC — Bertha Harris will speak on "The Joy of Lesbian Sex" at the Gay Women's Alternative. The Universalist Church, Central Park West at 78th St. 8pm.

Cambridge, MA — ***Benefit showing of the "Gracelul, funny and very moving" (NY Times) new film *Word Is Out, stories of some of our lives*. Tickets are \$4. and the proceeds will go to GCN. Showings at 7:30 pm, and 9:45 pm. Orson Welles, 1001 Mass. Ave. Come support your community and see a slice of the American gay experience.

Boston — CLEARSPACE elections will be held at Somewhere. 7-9pm. 295 Franklin St. Info: 277-2484.

28 fri

Boston — "Passage to Power, the Political Women", the Northeast Regional 1978 Women's Conference will be held at the Park Plaza. Information and registration may be obtained by writing Merrie Lynch, 1978 Women's Conference, 73 Tremont St., Rm 928, Boston, MA, or call 277-2478.

Boston — Maine to Maryland Women's Conference, Friday evening through Sunday afternoon. Workshops, seminars and open discussions. Park Plaza Hotel. For info, contact Polly Logan (617) 227-2478.

Providence — Rhode Island College Gay Symposium. Cheryl Wheeler and Donna Wade in cabaret. Student Ballroom, 9pm. Refreshments. For ticket info, call student info booth, (401) 456-8000. (the whole week, \$5. students; \$6. non-students).

29 sat

Boston — Mountain Climb! Up Wachusett. Easy hike, all are welcome. Sponsored by Boston Unitarian Gays. We're leaving at 9am from the Boston Commons at the corner of Charles and Beacon Sts. Info: 227-6167.

Cambridge — Gay Folkdancing. 3-6pm., Phillips Brooks House, Harvard Univ.

30 sun

Boston — The Rev. Scotty McGlennon will speak on "The Rights of Mental Patients" at the Unitarian Universalist Gay Caucus, 355 Boylston St. 7pm.

Cambridge — "The Origins of Male Domination" will be discussed by Northeastern University anthropologist Lila Lebowitz at the Gay Academic Union. 4pm. Phillips Brooks House, Harvard Univ.

Cambridge — Women's Folk Dance. All dances are easy and will be taught! 7-10pm. \$2.50 admission. Sponsored by Boston Daughters of Bilitis. Old Cambridge Baptist Church, 1151 Mass. Ave. Info: 661-3633.

Providence, RI — Panel discussion of members from Gay A.A., "Alcoholics and Gays". McAuley House. 2pm.

Cambridge — Non-competitive women's softball game. No practice, no skills, no experience; bring bats, balls, mitts, cold drinks to Magazine Beach (on Charles River near Stop & Shop, 10 blocks south of Central Sq.) 5pm.

Boston — CLEARSPACE is sponsoring a Health Massage Workshop with Demian at MIT from 10-3pm. Fee is \$12.50. Call 277-2484.

Tyngsboro, MA — All day party at DiRocco's, Frost Rd., Rte. 3A. Champagne Brunch, Dancing, David and Julia, Patti O'Keefe, Dinner and Prizes. Benefit for GCN. 11am-2am. Call 1-649-9186 for ticket info.

Framingham — Lambda of Middlesex will meet for excursion to DiRocco's Festival. 1pm. Rides available. Call 877-8550.

Cambridge — CLOSET SPACE (WCAS 740 AM). A talk with parents of gays. 9am.

3 wed

Cambridge — Lesbian Self-Help Group. 3-10pm at Women's Community Health, 137 Hampshire St. Suggested fee, \$25. Call 547-2302 for info.

NYC — Spring Social & Dance. 8pm. Gay Women's West Side, 26 Ninth Ave. at 14th St. \$3 donation.

4 thurs

NYC — Gay Women's Alternative, Marilyn Petersen will give a presentation on "Nutrition and Relaxation." 8pm. The Universalist Church, Central Park West at 76th St.

Boston — Gay People's Open Poetry Reading. 8pm. Cafe Gallery, Dartmouth St. at South St.

5 fri

Cambridge — Allegra Productions presents an evening of Women's Jazz at Paine Hall, Harvard Univ. 8pm. Suggested donation \$3.50. Baba yaga, a seven piece women's jazz band from Oregon. Free Child Care will be provided (call in advance, 547-1378).

Portland, ME — New England Women's Music Fest. Dance with Lillith, 9pm-1am. Portland Gym, UMPG. 43.

Cambridge — "A Tribute to Midge Mackenzie and Dr. Kenneth Edelin". 8pm. Christ Church, Zero Garden St. \$3. donation to benefit Boston NOW.

6 sat

Portland, ME — New England Women's Music Fest. Workshops, Poetry, Fun, 11am-3pm. Blues, Folk, Country, Classical; 3pm-5pm. Kay Gardner, Mischief Mime, New Harmony Sisterhood Band; 7pm-11pm. Portland Gym UMPG. Ticket info: 780-4086. Childcare and lodging available.

Newton — WE ARE, Women's Educational and Resource Enterprises is sponsoring a two-day Assertiveness Training Program for Women at Interface. For info, call 277-5944.

7 sun

Cambridge — CLOSET SPACE (WCAS 740 AM) Gore Vidal: *Sex and Politics in Massachusetts*. A broadcast of the lecture given by Mr. Vidal on April 5th at the Arlington Street Church for the benefit of the Boston/Boise Committee. 9am.

Boston — CLEARSPACE Benefit—Auction/Raffle/Brunch. 3-7pm. Somewhere, 295 Franklin St. Call 277-2484 for info.

Framingham — Pot-luck dinner and discussion group. Lambda of Middlesex. 7pm. Call 877-8550 for info.

Boston — Women come and boogie at the benefit for Ja Shin Do: A Women's Martial Art Academy. 8pm-midnight, at the George Sherman Union Ballroom, Boston University, 755 Commonwealth Ave. Dance to disco and live music by Bougainvillea, a woman's four-piece jazz band. Karate demonstration, cash bar and a door prize, \$2. donation.

Portland, ME — N.E. Women's Music Fest. More Blues, Folk, Country. Polly Baker, Opera. Portland Gym, UMPG Noon-5pm.

9 tues

Boston — Meeting for Lesbian & Gay school teachers, ex-teachers, school workers. 8pm. 355 Boylston St.

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